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EDITED BY
Paul Crane SJ

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Backing Britain

THE EDITOR

IF, by the time these lines are published, the campaign to back Britain has spent itself, the reason will lie in its official adoption by the British Government. At the time of writing, this has not happened to any significant extent and it is greatly to be hoped that this will continue to be the case. Mr. Wilson and his colleagues in the Labour Government will be under considerable temptation to lay hold of a promising movement and place it to their advantage. They should not do so. The strength of the campaign has lain in the fact that it was spontaneously generated. It is precisely because it was not a response to the exhortations of a discredited Government that the movement to back Britain got away to such a good start. Its strength lay — and will, I hope, continue to lie — in its disassociation from politics and politicians, of whom people in this country are rightly and understandably tired. We agree with the critics who condemn government by exhortation. Because we do, we support those who want to do something extra to get this country out of the mess into which government by exhortation has dragged it. Their effort is not in support of government policies, but in spite of them. Personal initiative has been almost crushed these past years under a load of government spending. What remains of it has been roused by some to place the fag-end of their energy at the service of their country, not the Labour Government; despite Mr. Wilson, not because of him. The Prime Minister and his colleagues should have the humility to recognize that the best thing they can do under such circumstances is to keep away from the present campaign, allowing those who wish to back

Britain to see through the job they have set themselves in their own way, not Mr. Wilson's; or, for that matter, Mr. Heath's or Mr. Thorpe's. This is a job for the people of Britain, not the politicians. The least the politicians can do is to keep out.

They can reflect as they do so on the lesson provided by the fact that five young girls roused the people of Britain in a way no Prime Minister has succeeded in doing since the close of the last war. Their initiative succeeded because it came from the people themselves; so did the follow-up. This is the lesson the politicians need to learn, along with the conclusion which flows quite naturally from it; that the task of government is to encourage initiative, not crush it under a load of taxation in aid of spending programmes, which only a government with a totally exaggerated idea of its own importance would dare impose on its citizens. Successive British Governments have shared this exaggeration since the war; none more so than Mr. Wilson's with its brand of social philosophy, drawn largely from the Webb's, which sees government as father and mother to us all, with the duty of interference at every significant point in the life of Britain's community. It is this that kills — initiative through excessive taxation and the energy that still remains through frustration bred by a multitude of restrictions in protection of exaggerated government spending, which itself erodes economic life through inflation. Over all is the dead hand of State imposition, the impersonality brought by bureaucratic rule in the service of supposed omniscience. It is this that drains the energy from a people; the growing sense of frustration bred in energetic, adult citizens by a government that would play Nanny to them all.

The campaign to back Britain began, in fact, as a revolt against Nanny; the kids left her apron strings and ran off to do something on their own. This is what Mr. Wilson ought to see. His job is to let them do it, not only now in terms of short-term sacrifice, but later, as part of a long-term policy that has the sanity and courage to cut public spending way back so that private initiative may be restored as the driving force behind this country's economic life. This does mean the restoration of the profit motive. It does not mean an economic free-for-all. The great need now is for the release of energy within an economic framework so contrived that, when men work to the full for the sake of their families, their effort is set, simultaneously yet indirectly, at the service of the

community, not made at its expense. If Britain is to effect recovery, it can only be through an arrangement that leaves men free to work for their families, retaining the great part of what they earn for themselves. This is what the restoration of the profit motive implies, as the Russians and Jugoslavs are finding to the very great benefit of their economies and so of themselves.

I doubt whether Mr. Wilson and his colleagues are capable of taking this point. Its adoption would represent a discarding of socialist prejudices set too deep now within them all. They are the more likely, in consequence, to seek from the campaign to back Britain long-term support for already discredited socialist policies, asking those who have rejected Nanny to return once more to her apron-strings. In this they will be unsuccessful. What this country needs at the moment is not the constriction of private energy, but its release; not the stifling of personal initiative, but its strong encouragement. We shall emerge from the present mess only when the government of Britain goes to a political party clear-sighted enough to see this point and possessed of the courage to give it firm and fearless expression. The future of Mr. Wilson and his colleagues depends on their realization of this simple fact.

Greatest threat to our future

"I do not believe that the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care — when the spiritual forces that make us wish to be right and noble die in the hearts of men.

Arnold Toynbee has pointed out that nineteen of twenty-one notable civilizations have died from within and not from conquest without. There were no bands playing and no flags waving when these civilizations decayed; it happened slowly, in the quiet and the dark when no one was aware.

If we are to grow great we must stop choking on the word 'spiritual'. Our task is to rediscover and re-assert our faith in the spiritual, non-utilitarian values on which our life has really rested from the beginning."

Dr. Laurence Gould

Charles Davis' "A Case of Conscience" has sold more than 12,000 copies in this country alone. Father Crane gives his reasons for considering it a tragic story as well as a very old one.

Into The Cold

PAUL CRANE, S.J.

THE reviewers have been kind to Charles Davis, in most cases too kind. For they have allowed the compassion for the man himself to cloud their true opinion of his work; whilst some, I fear, have suppressed their better judgment out of a cowardly desire to be "with it". Thus the impression has been created that the opinions of Charles Davis are generally approved of — to the scandal, no doubt, of many of the Faithful. Those who write in this fashion need to be reminded that charity is not softness towards untruth. One can love a man and loathe his doctrine. To approve it is merely to confirm him in error and there is no particle of love in that. It is probably no coincidence, therefore, that the only trenchant criticism of Davis' book I have read should have come from T. S. Gregory, one of the gentlest — as well as the most learned — of this country's Catholic laymen. It says all that needs to be said. At the end of it, Davis is left in shreds. Further comment would seem to be superfluous. If I engage in it here, it is simply out of a desire to clarify my own thoughts, which is secured sometimes by putting them on paper. The reader would do far better to read and meditate on what Mr. Gregory has written in *The Tablet* for December 16th of last year.

Early on in my reading of *A Question of Conscience* ⁽¹⁾ I came across a sentence that startled me. It comes at the beginning of the third short chapter of the first part of the book. It is brief but intensely revealing. The clue to the tragedy is here. "I have taken possession of myself", writes Davis, "by a radical decision" — to live apart from God's revelation as contained within the Catholic Church; to have God, that is, on my terms, not his. In

(1) By Charles Davis; Holder and Stoughton, 30s; pp. 251.

other words, "Non serviam", I will not submit. If you eat of the fruit of the forbidden tree you will be like God; as good as God, that is, because no longer dependent on him; having God on your terms, not his, which you have rejected through non-submission, thereby placing yourself on parity with him. The temptation is as old as the world and Davis has fallen for it: "A man has to take in hand his own becoming, decide what he is to make of himself, and then carry out his own decision". Luther may have muttered something like that when he nailed up his theses at Wittenberg. Now, poor Charles Davis has followed him into the cold, the latest in a long line to seek fulfilment impossibly in independence of the claims of his nature whose essence is found in dependence on God. His apostasy commits him to find fulfilment through self-assertion; through the negation, that is, of his creaturehood whose flowering, as dependent, can only be through submission to God's will as revealed in his Church. "He that heareth you heareth me; he that heareth me heareth him who sent me". So Christ Our Lord to the apostles. The message is clear but, to hear it, we have to listen and listening is not easy when God speaks through frustrated hopes and the foibles of superiors to tell us that flowering is through suffering; that the grain of wheat has to be stamped into the ground in order to grow and bear fruit; that Calvary is the key to wholeness and death to life. We have to die in order to live. Achievement is through submission, which is not dull conformism, but the positive embrace of love in acceptance of the mystery which the cross will always be.

I think Charles Davis rejected the cross because he refused to accept its mystery. He could not rationalize his suffering and so he walked out of the Church. The whole point is that he should never have tried to do so. What he needed was not the ability to fit his frustrations into neat rational categories, but the light of faith — the *lumen fidei* — that would let him recognize the love behind God's incomprehensible design. What Charles Davis failed to see was that suffering would not really be suffering were it capable of rationalization. Were this to be so, the cross would go from our lives. For it is of the essence of suffering that it defies complete understanding; that, in the sense, it should take us by surprise. The cross scrapes most harshly where we are most sensitive and this means in our minds. It is of its essence that it should contradict the best calculations of rational minds, calling,

thereby, for that submission which denies the sovereignty of human reason and proclaims man's dependence on God. This is what Davis refused. He denied his religion when its claims ceased to accord with his rational expectations. Thereby he denied his human nature whose very essence is found in its dependence on God, with the cry for submission to his will. That way lies true human fulfilment; this is what one means by taking God on his terms. The only alternative, which Davis has chosen, is to take God on one's own, to treat him as an equal, making man the measure of all things, in charge, therefore, of his own life: "I have taken possession of myself by radical decision". The tragedy of Davis is here.

The sin is typically English, expressed pointedly by the observation made long ago that religion, for the Englishman, is an agreement made by a gentleman and his Maker on the gentleman's terms.. The rest of Davis' book is in illustration of this; the brave new world of one who is now in charge. Rationalization follows wrongdoing. In this case, not quite so crude as "It broke in me hands, Ma'am"; at times, nearly as bad. We do not have long to wait. Sentence is soon pronounced.

Having turned his back on the altar Davis can only go to the crowd, of whom he is now one, and judge religion in the light of its experience: "The sad fact is that the pattern of doctrine, law, ritual and government imposed upon the Roman Catholic Church no longer corresponds to the genuine and ordinary experience of people today". The Catholic Church does not accord with the experience of men therefore. . . . The charge is as old as Christendom and so is the temptation — to lower standards that more may be brought into the Church's fold. None was confronted with it more vividly than Christ Our Lord in the third of the temptations which he allowed Satan to put to him. The story is told in Luke 4/5 and the essence of the temptation may be fairly taken in terms of the presentation of a prospect — of mass conversion provided Christ lowered his standards, thereby "adoring" the Evil One. The doctrine Christ preached offended the practical common sense of the Romans; its element of mystery baffled the rationalizing Greeks; the Jews were scandalized at the absence of temporal power which accompanied its promulgation. Let Christ accommodate

his doctrine to the expectations of each and all would be his; the kingdoms of the world would belong to him if, in this sense, he made obeisance to the Devil. Satan was told to go and the one who told him ended his earthly days like a common criminal on a cross — to the Jews a scandal and the Gentiles folly.

It has been like that ever since and it always will be. What makes Charles Davis think it will ever be anything else? The question is worth asking at a time when so many within the Church are so anxious not merely to open its doors to the world, as Pope John wanted, but to accommodate its standards to those of the permissive society in a way no Pope could ever desire. Adaptability in the presentation of doctrine is one thing. Relativism is quite another. *Human* experience can never be the measure of *divine* revelation. If it is to function adequately, it must take revelation as starting point, which means it must heed the voice of divinely ordained authority. This must exist. For, if God has spoken certain truth to men through his Son and wishes them to remain possessed of it until the end of time, then he must have constituted authority to make this truth known and bound men to submit to it. Authority of this sort must be of its essence hierarchic because man, of his essence, is dependent. His actions must be in submission to God's truth; only thus can they be truly human. *Human* experience cannot make *divine* truth because man is not the equal of God. Democracy, therefore, is out because there can be no equality between God and man, no taking of God's truth on man's terms. This truth coming from God is certain and not subject, therefore, to human experience, though human knowledge, subject to God's authority on earth, can and must assist its unfolding. The question is always one of man's submission to God's truth, which must be certain precisely because it comes from God. This can only be through submission to authority divinely ordained to guard and promulgate that truth. The alternative is autarchy and the anarchy of the sects; men ruled by what Sir Arnold Lunn once called FIF, funny inside feeling, which too many today are mistaking for the Spirit of God.

No one need doubt for a moment that authority will be abused, even in the Church of God. The instruments are human, the message divine. Neither is Charles Davis the only one to have suffered at the hands of authority. I remember on occasion long

ago when I asked a Jesuit rector whether he did not think obedience had been used too often as a shield to cover the incompetence of superiors. My query drew a somewhat surprised and reluctant affirmative, which has since been reinforced by practical experience. My story, I imagine, is not an unusual one. Subjects suffer in religious and ecclesiastical life from the occasional bumbling incompetence and insensitivity of provincials and bishops. The less bumbling there is the better for us all; but there always will be bumbling for as long as men are human. Enduring it is part of the price one has to pay for any form of government, hierarchic, oligarchic, democratic or what you will. One contracts for the suffering bumbling brings at ordination and religious profession. If Davis did not do so, then he can have known little of what priestly life was about when the bishop's hands were laid on his head.

In the end, he had to get out; he could take "the system" no longer.. To me, it is not obvious from his pages that his frustrations were anything like as great as those experienced by others who have borne great trials without a murmur and with immense fortitude. The difference between these and Davis is that they accepted the mystery of suffering whereas he opted out to seek ephemeral fulfilment through rational calculation, taking charge of his own becoming instead of embracing God's will in his regard. It is only natural, therefore, that Davis, whilst respecting some, should think of others who remain in under trial as prevented by a mixture of cowardice and dull conformism from following his example. Once the supernatural is submitted only to rational calculation, unassisted by grace, it looks like a load of nonsense. Those who suffer persecution for Christ's sake become fools; the grace-filled extravaganza of others so many sources of embarrassment. For Charles Davis now, the great Aquinas sticking his head inside the tabernacle to be nearer his Lord and his God would be totally incomprehensible. He could not face Lourdes. In him, rationalization has replaced the light of faith. Even in his book, one notices the growing convolution of his style as he tries to press his case. For clarity of exposition it cannot compare with *Liturgy and Doctrine*, that early gem, written when he still saw straight and true.

It is a far call from the rightful denunciation of hierarchic authority when abused to its repudiation as intrinsically evil. There

is no logic in this latter course, yet Davis takes it. In a way, I imagine, he had to. He felt the need to justify his exit. One would have respected him far more had he said, quite simply, "I could take no more and so I cleared out". Many a poor priest has thought that and done it, but these have remained humble, knowing their weakness along with their sin. Many others have known that but for the grace of God they would do the same. But to say, "I got out when I realized that, of its very nature, the hierarchically structured Church was without faith, hope and charity"—this is prideful nonsense. Reason, once again, has taken sole charge and demands, when it does so, equality between God and man; God, that is, on man's terms; not hierarchy, but autarchy whose structural expression is democracy. Out of the Church and into the people's meeting house: we are back at the cosy, existentialist group where FIF will reign in defiance of authority. The world of Charles Davis is one where community, not Christ, is king.

In support of group hegemony, Davis strives to build a new theology or, rather, does his best to destroy the old one. Truth itself is the first victim. Its immutability is incompatible with a species of Christianity that takes man's mind as the measure of all things and Hegelian becoming as the normal mode of human existence. So truth is made relative by Davis to suit the exigencies of human experience, its master in a shifting world. Truth for man is what he makes it. Clearly there is room for neither pope nor prelate in such a world and Davis has done with them in a couple of pages. Priesthood and sacraments follow them into the dustbin. One is left with the group for whom love is all and truth of relative account. There is no room for priesthood, sacraments or sacrifice in its self-assertive and subjective world; one where, in T. S. Gregory's words, "the gathered celebrants without a sacrifice celebrate the unknown God by a 'love-in'".

It is to this that Charles Davis brings us. The book which begins with a tragic act of personal defiance ends in a pathetic attempt to write off the universal Church. To this end, two thousand years of history are disposed of in forty-five of its pages. This is the fateful language of apostasy. Vision is narrowed as faith grows dim. Overnight, the theologian of yesterday becomes today's scribbler, trying to drown God in a sea of words. For Charles Davis the moment of truth will come when he realizes with horror that he is trying to do no more than that.

THE CHRISTIAN LIFE

The vital challenge of our time: war, and its possible total destruction of the human race, world poverty, the colour problem, the solving of the major economic problems of Britain, all these cannot be put out of mind by the Christian. The Vatican Council stated that "the mission of the Church is not only to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the gospel".

Layman's Task

VINCENT ROCHFORD

EVERY age finds itself confronting major problems. The struggle to better mankind's lot takes various forms. What long-drawn out campaigns the last century has to show: great battles to humanise the excesses of the industrial revolution and to secure for the mass of men elementary standards of living, of schooling, of political representation.

Since those days communication and travel facilities have brought men of different races and cultures together, made the world grow smaller, and made it under certain aspects one. The problems facing mankind today are at once vaster and more urgent than before. They seem to defy the puny efforts that individuals can make towards their solution. Men feel the anguish they bring, they feel also a despairing fatalism as they contemplate them.

One of them is the whole question of war and peace. There is the threat of a major massacre with nuclear weapons, the possible escalation of local wars to the world scale, the proliferation which will put them into the hands of more governments, maybe of ruthless madmen such as our lifetime has already seen. So far an uneasy condition of non-war which can hardly be termed peace continues because each nation is scared of possible retaliation on a massive scale.

There is also the scandal of the third world, the great under-

developed lands with swarming populations whose resources are at present unequal to maintaining them in decent conditions; they look with increasing bitterness at the wealthy industrial countries that have, they are convinced, exploited them so unjustly either through colonial systems or by capitalist investment. They are demanding economic and cultural equality with the West.

Inseparable from this is the colour problem, the rising tide of resentment and revenge felt by so many black men, the repression to which the white man's fear tends to drive him. Behind this lurks the spectre of murderous global war.

In England itself a general irresponsibility and paralysis of the will seem to prevent the people and those dependent on their votes from making any serious effort to ensure national solvency so that the country can pay its way.

Feeble Response

These are vital challenges to the welfare and even the future of humanity. They have not passed altogether without some effort to meet them. United Nations exists and carries out much constructive work through its agencies; but as a remedy against armed conflict has little to show, through no fault of the organisation but the unwillingness of so many to trust in it. One cannot see it as an effective means of preventing a war between major nations, if it came to it. It has not, in the last resort, sufficient popular backing throughout the world to give it teeth sharp enough to deter a powerful aggressor.

Much help is being given to the under-developed countries—and England's effort through voluntary bodies deserves great praise—but in general the governments of the advanced nations have not taken serious steps to give positive aid, and this again through lack of conviction on the part of the peoples those governments represent. These outstanding problems remain, their solution nowhere in sight.

What should be the Christian's attitude towards problems that press on men's minds so heavily? Impossible to wash our hands of the world, to concentrate on the "spiritual" dimension of our lives. For, the Vatican Council reminds us, we are "simultaneously believers and citizens" (A.A.5). We cannot concentrate on either aspect so as to be indifferent to the other.

The Christian citizen who shares the preoccupation of his fellows,

as he should, but brings to them no contribution from his religious principles, shows himself unaware of the scope and sweep of Christ's redemptive activity. He would be equally lacking, equally guilty, were he to use his religion as a pretext for withdrawal from responsibility as a member of society. It is not only in hours of crisis or disaster that the Christian takes his coat off and stands in the breach with his fellows. He is in fact implicated just as much as they, and even more so, from his very religious attitude itself, to common interest and action on society's problems.

Christ and the Temporal Order

Our Lord's work is to redeem, not "souls", but men, human beings, the whole man with all his activities, marriage, social structures, society itself. "Christ's redemptive work, while of itself directed toward the salvation of men, involves also the renewal of the whole temporal order", states the Council in Ch. 2 of its decree on the laity. Christ embraced the whole human condition, but this passes through a succession of historic elaborations; and each one affects most powerfully the outlook and mentality of each single person living within that framework. Medieval man, living within Christendom, could never be in doubt, however he behaved, that man's whole existence was God-directed. One may compare this with the influence of the secular city of today, which through all its attitudes proclaims, if not the death of God, at any rate his irrelevance. Men breathing this atmosphere must necessarily be affected by it; man cannot permanently live in society whilst rejecting or transcending its set of values. It is the whole climate of opinion that needs to be changed, for few men are geniuses, saints, or heroes. Our Saviour's saving love is directed not merely to individual men but to the society which forms and influences them.

Because this is so, the Council continues, "the mission of the Church is not only to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the gospel." The Church must prolong the mission of Jesus Christ, which he confided to her, under the guidance of the Spirit.

Through their "lay" Life

This mission is not the prerogative of the clergy; in fact it is

less theirs than that of the ordinary Catholic out in the world. It is his vocation, in dealing with worldly realities and trying to direct them according to God's plan, to seek to build the Kingdom of God. Note the Council states that he works for this "in his worldly dealing", not in spite of them. It is the Christian Trade Unionist who can fight, in his branch meeting, for justice and patient negotiation, it is the doctor or lawyer who will be listened to by his fellows.

The Church cannot be content with pronouncements of principle. The activity of her members for social order and peace has to be the sign to the world of her involvement in human affairs. When John the Baptist sent messengers to Our Lord asking him, "Are you the one who is to come, or have we to wait for someone else?", the answer was to point to Jesus' acts: "Go back and tell John what you see and hear: the blind see again, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised to life and the Good News is proclaimed to the poor" (Mat. 11:2).

The world will not see cathedrals or any other buildings as a sign of Christ's presence. It wants to see, and rightly, the Church caring intensely for men in their problems and their anguish of spirit.

"The Lord wishes to spread his kingdom by means of the laity also, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. Clearly a great promise and a great mandate are committed to the disciples: 'For all are yours, and you are Christ's, and Christ is God's,' (1 Cor 3:23)." So speaks the Church, and goes on to add: "The faithful, therefore, must learn the deepest meaning and value of all creation, and how to relate it to the praise of God. They must assist each other to live holier lives even in their daily occupations. In this way the world is permeated by the spirit of Christ and more effectively achieves its purpose in justice, charity and peace. The laity have the principal role in the universal fulfilment of this purpose" (Lumen Gentium 36).

CURRENT COMMENT

For Years, the people of Indonesia were bamboozled by President Soekarno's empty but enthralling eloquence. After the blood-letting that followed the attempted communist take-over described in a previous article, the disenchantment began to set in and, with it, the first beginnings of a realization of the economic mess the country was in. In what follows Suzanne Labin describes the mess and the political factors surrounding it.

Indonesia One Year After: II

SUZANNE LABIN

NOT being able to present his people with solid achievements, Soekarno paid them with words. These were prodigious and enthralling and gripped those who heard them in the very pit of their stomachs. But they were of poor substance. Once the eloquence was stripped from them and they were subjected to objective examination, they were seen to amount to no more than a dreary rehash of the supposed crimes of colonialism multiplied to infinity. The mixture was then completed with a list of the supposed crimes of American imperialism. To say the least, this last was ungrateful in view of the fact that the United States gave Soekarno 8 billion dollars during his time in power and went so far as to ease with the United Nations his invasion of that part of New Guinea colonised by the Dutch and which they were in process of emancipating. Its people have about as much in common with the Indonesians as a Dane has with a Sudanese. Soekarno's take-over of that country was no more than an act of imperialistic aggression and the United Nations should never have connived at it; still less should America have helped to make the annexation the comparatively easy affair it turned out to be. The last people considered, of course, were the inhabitants of Dutch New Guinea themselves.

Disenchantment with words

After the Army's take-over, Indonesia found itself no longer ruled — hypnotised if you like — by words. Reality was forced on the country and, with it, growing disrespect for the idol of twenty years. It was seen that he had nothing but words, and these neither build a country nor fill empty bellies. The reaction gathered speed after an initial period of shocked surprise. Soekarno is ridiculed and denounced now in public, and caricatured in the papers. The local parliament of Atjeh, in North Sumatra, complains that Soekarno had declared himself to be a true Marxist "while having done nothing for the workers". A student leader, Zamrori, cries out that the democratic State of Indonesia should be taken over by the people and not by "a face leader" who "for twenty-one years treated the country like his private personal playground". And Soekarno is blamed more and more for his misconduct with women, his almost total subservience to Peking; for having shown, after the horrors of the abortive coup of September 30th, 1965, when he still retained some power, no preference for the relatives of those tortured to death over and against those responsible for such brutal butchery.

One sure sign of the growing disenchantment with the once popular idol of all Indonesia is the way in which the *dalang*, or story-tellers, in the puppet shows are beginning to make jokes about Soekarno. These shows are called *wajang* in Indonesia and portray, through the use of puppets or grotesque full-size masks admirably animated by their *dalang*, the grand legends of India and Islam. One sees them often in fairs and market-places throughout Indonesia. The story-teller must coat his recital with philosophy, history and especially humour in order to amuse his audience as much as he instructs it. At one fair, the *dalang* who caught my attention seemed to fulfil this double mission perfectly, judging by the way his audience was successfully amused and inspired. Suddenly, the crowd let out a howl of laughter. My interpreter explained to me that the *dalang* had just told a somewhat irreverent story about the President of the Republic.

During my stay in Indonesia I went to see Mochtar Lubis three times at his modest home in Djakarta. It was sparsely furnished and without even a fan, despite the torrid heat. His wife three times offered me the hospitality of tea with sugar; but to the students who wander in and out day and night she is only able

to offer a glass of water. Tea and sugar, she told me, are extremely expensive now in Indonesia. What struck me most was the youthful appearance, handsome countenance and serene, quiet attractiveness of this man who had passed nine years in Soekarno's prisons. Bigger and better built than most of his fellow citizens, he is a most impressive person to meet. I asked him to tell me his story.

Story of a Patriot

Like all patriots at the time, he took part enthusiastically in the insurrection against the Dutch and hailed the establishment of independence. All the time, however, he mistrusted Soekarno who had led a gilded existence during the war with the Japanese occupiers of his country. And, from the very first, Mochtar Lubis, who has a keen and balanced mind, mistrusted communist overtures after independence had been won. Momentarily, he regained confidence in Soekarno when he saw him crush with great energy the precipitate communist insurrection unleashed in Madiun in 1948. At the time, he thought the future of his country was really assured and proceeded to found a daily newspaper, *Indonesia Raya*. This distinguished itself rapidly for its clear-sightedness and courage. Then, in 1950, Lubis noted that Soekarno, far from interpreting Madiun as providing a lesson with regard to true communist intentions, was once more getting closer to Communism and flattering its adherents. Lubis sounded the alarm and, from then on, proceeded to denounce everything that was selfish, vain and inefficient in Soekarno's regime.

Prison and After

In 1956, there broke out in the island of Sumatra a rebellion, which possessed a twofold purpose; to be done with the verbocracy of Soekarno and separate the island from the Indonesian Republic. Because of its second objective, Lubis did not approve of the rebellion. But he did not condemn it out of hand. Moreover, he himself was a native of Sumatra. On the strength of this omission and his origins he was arrested for complicity in the rebellion. He never received a public trial. He was thrown into prison and remained there from 1956 until 1961. His newspaper, which struggled on after he was gaoled, was closed down in 1958. He was released in 1961 and accepted an invitation to a congress which was being held in Tel Aviv. There, he permitted himself the liberty of declaring that two freedoms — national and personal

—were indispensable, whereas, Soekarno, in Indonesia, had just declared that his people had need of only one, that of country. Upon his return to Indonesia, Mochtar Lubis was again arrested, interrogated by the police for a week as to what he had been doing in Israel, then tossed once more into prison without trial. At the time of the abortive *coup*, in September, 1965, he was in Madiun: the city where the Communists had once taken arms against the State now sheltered a concentration camp where the State locked up the enemies of Communism. In this camp were to be found most of the devoted adherents that had fought for Indonesia's independence, amongst them two of Soekarno's earliest companions in the struggle, Mohammed Hatta and Sutan Syahrir. Confusion followed the suppression of the *coup* and it took time to strip Soekarno of supreme power. Thus, it was only in May, 1966 that General Suharto had Mochtar Lubis released from the military prison in Djakarta to which he had been transferred after the crushing of the *coup* in October, 1965. In all, therefore, he had spent nine years behind bars. The bare statement is not enough, for one can imagine the calvary of an Indonesian prison—vermin, near suffocation in badly aired cells, infected food. When prisoners fell ill, they had to buy their own medicines. For long periods they were without the right to receive books, national magazines or listen to the radio. All this Mochtar Lubis had to endure whilst he was eating his heart out, meanwhile, over the fate of his wife and three children whom he had been forced to leave quite without resources of any sort. Under the circumstances, he did the only thing he could do. He turned his physical hell into a harbour of the mind. He learnt French, which he reads and speaks very well. He studied Spanish, of which the Indonesian language still bears many vestiges (*zapato, soldato, bandera*). He taught himself ceramics, sculpture and wood-engraving. He painted sufficiently well for his family to be able to live off the sale of his works.

Now that he is once more a free man, Mochtar Lubis has returned to politics. He is the man, above all, whose thinking may well point the direction of his country's political life in years to come.

Student Patriots

During the months that followed the abortive communist *coup*

in Indonesia, the students, united in their KAMI and KAPPI organizations, played a primary role in the fall of the Subandrio cabinet and the installation of the Ampera Government, which was followed by that of General Suharto on July 28th, 1966. (It should be remembered here that, after the suppression of the attempted communist take-over of September 30th, 1965, it took time for the army to move into supreme political power. Soekarno was loth to lose it, and General Suharto had to play his hand with great care.).

KAMI (*Kasatuan Aski Maliasiswa* or United Student Front Action of Indonesia) was created on October 25th, 1965 to replace PPMI which had been heavily infiltrated by the Communists and became compromised in consequence by the abortive *coup*. At the time of writing, the KAMI student groups had 260,000 members in all, made up of Muslims, Catholics, Nationalists and Socialists. Though individual KAMI groups differ in their moral and political outlook, the federation itself proclaims as its primary mission that of sweeping out the Indonesian Communist Party from the country and ridding Indonesia of communist ideology. Nevertheless, the students, as a whole, tend to affect some vestige of a marxist outlook, holding onto it as noblemen might to a coat of arms. They pay strong tribute to a sort of universal progressivism according to which being anti-communist is merely negative: the only enlightened way of answering Communism, according to the students, is to eliminate social injustice. Their platform always proclaims the glories of Indonesian Socialism. KAMI has sent teams of supporters, each composed of 5 to 10 students, to the islands to recruit new members, reap popular support and aid in the reconstruction of roads and communications.

KAPPI, the United School Student Action of Indonesia, was not created until February, 1966. It is much more militant than KAMI. It has organised shock student groups, the LASKARS, who are always in the forefront of the most dangerous demonstrations. KAPPI is active also in aiding local communities with the reconstruction of roads, helping with the resuscitation of defunct agricultural co-operatives, eliminating prostitution and roughing up the long-haired types who, in Indonesia, spread communist slogans. KAPPI have a special intelligence service which gathers information necessary to mount anti-communist operations. In the Cabinet, they support Adam Malik, Minister for Political Affairs,

and B. M. Diah, Minister for Information, against other Ministers who still remain pro-Soekarno. The idol of KAPPI is General Suharto.

Political Life after the Coup

It is quite clear that Indonesian students are playing a top role in their country's political life at the present time. This is explained in part by the disintegration under Soekarno of all other political structures. During the first three months of 1960, the President, in a rapid succession of deft but devastating blows, dissolved all other political parties in the country except that of the Communists. In their place he created the monolithic Patriotic Front on January 12th; then suspended Parliament on March 5th; and finally installed Guided Democracy as the new political way of life of Indonesia, naming by decree the members of his new, so-called Parliament of Mutual Co-operation. On November 10th of that same year, 1960, Soekarno attached to his fabricated parliament representatives of different regions and functional groups. All these were coagulated into his People's Consultative Congress. As a result of these measures, any remaining sparks of free political life that still existed were quenched. Independent political leaders were killed or gaoled, their offices were closed, newspapers heavily censored and the university students strictly controlled. The only voice that was heard was that of the Communist Party.

The shock of the abortive *coup* of September, 1965 proved insufficient to revive the old political parties. A sprinkling of fifty political groupings took their place. At the moment of writing, there have still been no elections. Soekarno's pseudo-Parliament, now purged of all communist elements, holds only rare sessions of relative unimportance. The political vacuum after the *coup* was filled by the students and the army. Both did their best to pull the country out of the abyss into which it had been thrust by Soekarno's verbocracy. The students rolled up their sleeves to help with the physical reconstruction of their country and, at the same time, did the best they could at their studies in order, thereby, to gain the knowledge necessary to honour the pledge they had made to provide Indonesia with honest administrators in the persons of themselves. They have a veritable passion for knowledge. When they discovered that I had specialized in the study of communist

political warfare, they assailed me during a whole night with pertinent and often erudite questions concerning the mechanism of that immense conspiracy which had brought so much suffering to their country.

Students and Socialism

Unfortunately, they do not yet realise that they themselves have been impregnated to an extent of which they are unaware with the habit of verbocracy; words, that is, for the sake of words. I pointed out to them that they still insisted on inscribing their banners with the words "Indonesian Socialism". What, I asked them, did they mean by this formula? Collectivization of the countryside? Horrors, no! The nationalization of industry and, if so, which one? There are so few industries in Indonesia, in any event, and the industrial plantations are already nationalized. More power to the labour unions? After the elimination of the communist conspirators within them, the unions are but hollow trees. The improvement of social laws? Present economic conditions in Indonesia require for their betterment much more from everyone than the improvement of laws which govern social conditions. The restoration of state control? In view of the fact that, in Indonesia now, the totalitarian formula is in disgrace, this would mean taking on administrators of the Japanese bourgeois-democratic type. Where is the Socialism in all this? Deep in his heart, everyone in Indonesia knows that no national renaissance can get off the ground economically without foreign capital and reasonably free enterprise: everyone knows it, but no one dares say it. Whilst one waits for the students of Indonesia to break clean away from the myths with which they have lived too long, there is one great thing that can be said about them; one can frequent their universities as a confessed and open anti-Communist. In this context it is interesting to note that one of their leaders confessed to me that he and his fellows would never have had the temerity to invite me had it not been for the security they felt by reason of the shield held over them by the American resistance in Vietnam. Those inclined to scoff at the "domino theory" should reflect on this fact.

The Army's Part

At base, the second organised force in the country, which is the army, strongly resembles the students. It has at its head a group

of officers of sound outlook, who take their duties seriously. These are as desirous as the students of taking their country out of the mess into which Soekarno's verbocracy let it slide. They, too, have only dared push their anti-Communist line — even after the failure of the communist coup in their country — as a result of the strong American presence in Vietnam. I was told this quite bluntly by a colonel on General Suharto's staff.

Suharto himself, the unopposed head of Indonesia and its army, is a student-soldier. Simple of life and character, a hard worker, as concerned with culture as he is with arms, considered in his judgment and firm in his declarations, General Suharto is rendering his country invaluable service at the moment. At the time of writing, neither he nor his fellow generals appear to be thinking in terms of a radical rupture with the past. Reasons for this are several. There can be no doubt but that some of them were affected to some extent by the torrent of leftist verbiage which Soekarno poured over the country for twenty years. It would be surprising, after all, if anything else had been the case. They fear also that a reaction that is too anti-Soekarno might end up by depriving the army of its leading position in the country, taking away from it the lavish credits granted by Soekarno and the perks that went with those credits. The army fears, finally, that any weakening of its power and authority might lead to the balkanization of Indonesia and civil war.

Is Communism Dead ?

In connection with the former danger, one must take into account the fact that Indonesia is a vast and young nation that does not yet possess any pronounced sense of national unity. For its convenience, the Dutch colonial power packaged various parcels of land together under a single administration. The independent government that succeeded it has kept the parcels tied together with the same string. The short history of Indonesia, since independence, has been marked by eight uprisings in all parts of the archipelago and all of them tended to reject the centralizing rule of Djakarta.

And civil war? After all the country has gone through. It is well to recall that the purge which followed the crushing of the communist *coup* at the end of September, 1965 was blind in its frightfulness, precisely because it came so spontaneously out of the

people. It struck with such violent rage, such lack of discrimination that many hardened communist administrators were able to make good their escape. Brigadier-General Supardgo, who played an active part in the *coup*, is still on the run, for example. The same is true of Comrade Sudessman, a former member of the Politbureau of the PKI (Indonesian Communist Party) and brother of one of the five generals tortured to death by the Communists on the night of September 30th. No one can say for sure that Aidit, Secretary General of the PKI, is dead. During the purge, the best trained members of the Party and leaders at middle range were able to hide away. They are still in hiding, but they are publishing leaflets. The writers of many of these affirm that, during the purge, they surrendered and turned over to the anti-communist mobs their pro-Chinese colleagues who constituted the majority of the Indonesian Communist Party. This hypothesis would appear to be confirmed by the stiff style of the leaflets themselves, which betrays Soviet inspiration, and the weakness of the protests published by the Soviet Press when the anti-communist purge was going on. It is quite possible, therefore, that a Soviet apparatus is being built up now in Indonesia in the aftermath of the death of Indonesia's pro-Chinese Communist Party. Against this, we must remember that the former (pre-*coup*) Indonesian Ambassador to Peking is still in Peking and has made himself chief of a rebel national council in exile. He has at his disposal, money furnished by Mao Tse-tung and it is thought that he already directs several thousand activists in Indonesia, especially in Borneo and in the centre of Java. Thus, the communist danger is by no means extinct in Indonesia. Combined with the adulation which Soekarno still commands, particularly amongst his more simple-minded countrymen, a reactivated Communism could result in violent explosion and civil war. The likelihood may not be all that strong, but it cannot be neglected.

Those who Rule

At the time of writing, the Indonesian Government is divided into some five divisions to form a Praesidium, which is presided over *functionally* (in fact) by General Suharto, but *statutorily* (in theory) by President Soekarno ⁽¹⁾. Each division is made up

⁽¹⁾ Since this was written, President Soekarno's position has weakened a great deal and he now wields no effective power at all.—*Editor*.

of four to six ministerial departments supervised by the chief of the division. The five divisions are: Defence and Security under General Suharto; Political Affairs (Foreign and Domestic Affairs, Justice and Information) under Adam Malik; Social Affairs under Jdham Chalid; Economic and Financial Affairs under the Sultan of Djodjakarta of whose harem I have written in a previous article; Industry and Development under Professor Sanusi Hardjadinata.

Of this team, Suharto, Malik and Hardjadinata are firm protagonists of the new course. Chalid and the Sultan of Djodjakarata remain floating. The latter, it should be recalled, was already a Minister before the abortive *coup*. He only remains one now because he was smart enough to change course in time, because he enjoys, as Maharaja, enormous prestige amongst his people, and because he does not lack talent. After Suharto himself, the most striking personality of the group is Adam Malik. He was a Trotskyist in his youth, became Ambassador to Moscow, but returned disillusioned to his country. He has a lucid mind, considerable administrative ability and a knowledge of the rest of the world which is rare in Indonesia. As soon as General Suharto called him into service he made haste to extricate his country from areas of quicksand into which Soekarno had led it. He put an end to the ridiculous and costly confrontation with Malaysia and took his country back tactfully into the United Nations from which Soekarno, in a fit of pique, had withdrawn it. He broke relations in spectacular fashion with Peking and sought aid from the West. Naturally enough, he was vilified in the Communist Press for so doing.

Prospect Uncertain

Can we conclude from this that Indonesia has moved into the orbit of the West? That would be going too far too fast. Indonesia still wants to play a leading role in the Third World and this makes her join from time to time in the anti-imperialist chorus. It is to be hoped that she will soon lose this habit. Eventually, the instinct of self-preservation may cause her to do so. Perhaps she will be helped in this respect by Japan whose reasonable and capable businessmen, diplomats and professors are reappearing in force in Indonesia, this time as friends. The Japanese, undoubtedly, will be better accepted by the Indonesians as emissaries of the free world than Europeans.

A recent book on the 1930s, and the crisis of that time, shows how many similarities there are with the economic crisis of our own day. Lack of confidence then as now is forcing the government to take extremely harsh measures. Hospitals with pre-Lister operating theatres, and nineteenth-century primary schools, may have to continue to exist for some time yet. Who will gain by these measures? There are other disturbing features about the present crisis which causes the writer of this article to wonder if in fact the crisis is not a phony crisis, invented or exaggerated for selfish motives.

Where We Came In

E. L. WAY

THE other day, overcome by the flu and the desolation of the snow-covered streets, I sat down to enjoy a film on television. It was called *The Heiress* and, we were told, was based on a novel by Henry James. It hadn't been on for a few minutes before I realized that I had seen it before. The whole outline of the plot came vividly to mind. I didn't know whether to see it again and so spoil my first rading of *Washington Square*, a novel of James I had long anticipated enjoying. But while I dithered about, my mind was made up for me by the film which, as a film, was extremely good. Knowing the story I could enjoy the dialogue, and the acting of Ralph Richardson and Olivia de Haviland. When it was over I found the novel on my shelves and began reading it. And the 65 pages I have gone through are very good. (James is excellent in small doses. In a few of the later novels he seems incapable of making a plain statement.)

We have been Here before

In some ways reading a novel a second or third time, or seeing a film again, is like living through a period of history which is similar to an earlier period. I wonder how many people have felt this when they read about the crisis of the 1930s? There was the Wall Street crash of 1929. A large bank in Austria closed down. The bankers at home were laying down terms to the British

government. There must be, they said, a 10 per cent cut in unemployment pay, and a Means Test must be introduced. Confidence could not be restored unless industry was freed of the levies laid upon it by the dole. (At least they haven't the guts to propose such a remedy now.) Snowden was lecturing the Unions that if we went off the Gold Standard half our people would be forced to cut their living standard by half. (Soon after the National Government was formed, and England went off the Gold Standard.) Then they were saying: "No manufacturers could continue under the taxation imposed on British manufacturers. . . The crux of the matter was the need for a strong Government. . . A Government of men who understood business." Today Lord Robens is saying that the country 'should be run as Great Britain Limited with a good chairman and managing director and a damned good board.' But there are a few significant differences. We don't now dare to blame the unemployed for being too lazy to work. Also in the 1930s ministers of the crown, judges, and the king himself took big cuts in their salaries. Obviously if you are going to restore confidence amongst the electorate, as well as among the bankers, you cannot only cut the dole, and the period during which it was payable. If you are not a hypocrite you must wield the axe on the big salaries; at least that is what they thought in the 1930s. Today it is Corporation Tax, and an end to the rebate on exports.

Solitary Vicar

However, the Rev. Frank Hone, Vicar of St. Lawrence Church, Scunthorpe, is insisting on a pay cut 'because his £3,000-a-year-plus salary is "so big it embarrasses me." He said, "I would be quite happy with a 40 per cent cut in salary." This could be diverted to augment the stipends of the poorer clergy in the area. Is this not much more in line with the gospel injunction to the man who possesses two coats? But some of us prefer the philosophy, or market psychology, of Peter Jay writing in *The Times Business News* about the necessity of cuts in the social services. He admits (and a damning admission it is), that the cuts would not help with our economic problems. "The first is purely a matter of market psychology which, stripped of the portentous language in which it is usually couched, means quite simply that the effectiveness of any given cut varies inversely

with its acceptability to the Left wing of the Labour Party. As a result, a £100 million saving on prescription charges is worth, say, a £200 million saving on Mr. Wilson's 'priority programmes' (housing, schools, hospitals and development areas). This in turn is likely to be as effective as a £400 million cut in defence expenditure." In other words so long as they can smash their only real opponents, the Bankers are prepared to accept £300 millions less in cuts. And note the phrase 'Wilson's priority programmes'. Can one credit that this involves such things as providing the Whittington hospital with an operating theatre which is not pre-Listerian? Or that it means putting an end to our nineteenth-century primary schools? Are not these the priorities of any sane person?

Bases and Bronchitis

Unhappy Peter Jay! He has discovered how we can keep our military bases East of Suez and preserve the bronchitis of the labouring man, at home without sick pay, struggling to meet the gas and electricity bills, and without the half-crown, or whatever it may be, for his medical prescription. And this is the way, he argues, that we will restore the confidence of the business community. In the 1930s this same community could only have its confidence restored by the unemployed having a cut in their dole money. Now it is the school dinners, and the medicine of those with large families whose breadwinners are permanently on Oxfam wages. *What sort of people are they who can thus have their confidence restored?* In a family if a man were offered the option of a £2 cut in his wages or the sack, he would probably accept the cut. But now suppose he went home and told his wife the facts. And they both agreed that the only way to make up for the £2 cut was to reduce the food and clothing of their infants. But whatever happened they, the adults, must not sacrifice anything. What would we think of such parents? Yet as a nation this is precisely what we do everytime we get in an economic mess. We cut down on the bare necessities of the young, the poor, and the sick.

The Conspiracy Theory

There are people who are dominated by what one might call the conspiracy theory of society. They see the Jews, or the Bosses, or the Gnomes of Zurich, or the trade unions, or the capitalists,

or the communists behind everything that goes wrong. One suspects that they might look under their beds at night to see if a Boss or a Banker were hiding there. (In the sixteenth century it used to be the Catholics or the Protestants.) Of course we know that there have been conspiracies. But the conspiracy theory of society is nonsense. People are much too selfish and unintelligent, and much too divided to form groups in a worldwide conspiracy against society. Even the communists have split up into the Russian and the Chinese blocs. And Chairman Mao probably looks under his bed to see if a Russian or an American is lurking under it.

Phony Crisis

Having said this I shall probably spoil its effect by admitting that at times recently I have almost succumbed to the conspiracy theory. It may be the after effects of the flu, but the present economic crisis appears to me to be a phony crisis. We have been told so often that Britain has been living on tick for twenty years that most of us now believe it. And when everyone starts believing something, it is time for sensible people to start viewing this consensus with the gravest of doubt and suspicion. We are believed, for example, to have lost all our overseas investments. So we have to pay for all the goods we need by exporting. Yet we have in fact recovered most of the investments we lost. "The full extent of the recovery was not definitely known until 1964 when the Bank of England published an estimate of external assets and liabilities, both short-term and long-term: this showed a net surplus of nearly £2,000 million. It appeared from the figures that although a good deal of long-term debt had been repaid, the surplus was in the main due to an enormous increase on the credit side: *overseas investments were now about twice as great as before the war* (my italics) . . . From all this it follows that there is no truth in the claim that Britain has been unable to pay its way. A country which is unable to pay its way will either incur debt or dissipate assets: if the process continues over a period of years there will be a constantly rising accumulation of indebtedness or a heavy loss of assets. In our case, the reverse is true. The conclusion must therefore be that only a country which had paid its way, with a good margin to spare, could start as a debtor and end as a creditor (*Britain as Creditor* by A. R. Conan, printed in *The Listener* 28th

December 1967). Mr. Conan pointed out in his talk, on the Third Programme, that it is extremely important to get the record straight, and that we must come to some kind of agreement on the basic issues. He said "Is it or is it not true that after the war Britain became the world's largest debtor? And if (as was always asserted) the loss of creditor status was a major cause of post-war difficulties, why is it never pointed out that the recovery of creditor status should have the reverse effect? All this may perhaps induce scepticism as to the nature of the sterling problem: it may not be what we are always told it is. If, as seems likely, the fundamental facts of the problem are often overlooked, or misrepresented, surely our first priority should be to get the record straight. Perhaps then we could have a rational and workable policy."

Other Fundamental Facts

If the nature of the crisis is in doubt what of the remedies? (Obviously it helps the doctor to know what the patient is suffering from before withholding medicine or suggesting extensive surgery.) Thus the distinguished economist Roy Harrod, in a letter to *The Times*, wrote: "On returning to this country, after some months of absence, I find quite the wrong idea present in the minds of those of most political complexions — namely, that we now have to brace ourselves to a period of grim austerity, such as we were, rightly, called to endure during the war and for five years thereafter." Roy Harrod argues that we should buy British, with discrimination — not any old rubbish — and that if we can't be persuaded to do this then temporary import restrictions should be imposed. And we should not ask for higher wages, except in cases of extreme hardship. He further argues that to prevent a drop in our standards of living taxes should be cut, and if that does not suffice subsidies should be applied to essential items. ('Our Budget surplus is now unnecessarily high.') "Our official foreign creditors would not like this policy. . . But, in the last resort, if they cut up rough, we should break loose from our dependence on them by letting the pound float." Austerity, he ends, is not the cure but the cause of our recent troubles.

The U.S. and Canada

Whether to brace ourselves for a period of grim austerity, or

not to brace ourselves, appears to be the question. But if the national boat is sinking, and I don't believe it is, we must make sure that the first-class passengers don't grab all the lifejackets. That sort of behaviour might make sense in the jungle of economics, but it is unchristian and brutish. Meanwhile it sheds light on political issues to know that the United States, without a Labour government, has had balance-of-trade deficits since 1958; and also that in Canada, without Harold Wilson's cabinet, 5.3 million of the population have recently had their taxes increased by 5 per cent. Our press has so far tried to explain away the economic troubles of the U.S. but has totally ignored the Canadian. And, true to form, it has stressed the obstacles to a minimum wage level while noting price rises, headed by groceries with 344 in one week, more than in any week for the last 18 months. Also true to form, our press continues to point out *Why high pay pays off at the top*. Qualified gentlemen, it argues, are right to press for £17,500 a year, for this is the only way to attract a first-class management team "of the kind at present available only to steel among the nationalised industries". The only justification for fixing a salary at £12,500, at a time of restraint, is the political odium attached to giving a man a £5,000 a year rise. The leader writer of this little piece of cant does not bother to ask himself why political odium attaches to such a rise — *only* approximately £1,200 after the tax man has called — and most of us can tell him if he does not already know. In practice devaluation means a cut in all our salaries, but it is only the highly qualified gentlemen at the top who should not have this inflicted on them. The unions will not listen to this line of talk. Their members are not to be called upon to scrape around in their pockets for prescription charges, and money for higher prices all round, when the men at the top, already comfortably off, are having money shovelled into their pockets. This is also an economic fact of life, and it cannot be ignored. Perhaps our solitary vicar from Scunthorpe, embarrassed by his £3,000-a-year-plus salary, is much more in touch with the thinking of vast masses of people than are the majority of the gentlemen of the press. As a nation we cannot continue to behave like the fashionably dressed woman, dripping with jewels, and hardened of heart, who has a son coming up before the juvenile court next week sometime, she believes.

INDUSTRIAL ANGLE

In this fifth article of his series, Dr. Jackson considers the real nature of profits: the causes from which they arise, their uncertainty, and the serious risks they hold for the small shop-keeper. He also examines the big company.

(5) The Business Enterprise

J. M. JACKSON

THE market mechanism plays a very important role in the economic life of most countries in the free world, and had indeed been playing an increasingly important role in the economies of the Communist countries as well. In the free world, the profit motive has generally been the means by which business enterprises are induced to produce those commodities that people want in the quantities in which they are required. If people want more of a particular commodity, this will be made obvious to retailers who find their stocks depleted more rapidly than is usual. They therefore place increased orders with manufacturers, either directly or through wholesalers. If the manufacturers think the shift in consumer tastes is temporary, they may try to increase their output within the limits of their existing capacity. If the increased demand is not fully satisfied in this way, queues and long delivery dates may result, unless the price is raised with a view to choking off the excess demand. If, on the other hand, the increased demand for the commodity seems likely to be permanent, manufacturers will realise that they have an opportunity to earn a profit by expanding their productive capacity in this particular line. In the case of commodities where demand is falling, manufacturers will see that opportunities to earn a profit are disappearing and some of them will, when equipment wears out, decide that it is not worthwhile replacing it. If they have been accumulating funds with a view to replacing worn out equipment, they may decide to employ these funds in buying some other kinds of machinery intended to assist in producing goods that are in demand.

Sometimes, accounts given in elementary textbooks of economics

suggest that when demand increases, prices rise and give firms substantially increased profits, and that this encourages them to increase production. Things may work in this way, but not necessarily so. Today, with so many large scale enterprises, prices are fixed for relatively long periods. In this case, profits may not increase so much in the interim period before adjustment to the new demand is complete: but full order books still show clearly that the demand is there and that profits are to be earned by expanding in a particular direction.

What are Profits ?

Most people would think they knew what was meant by profits. The economist, however, prefers to look very closely at the nature of the incomes people earn, and often he would say that the so-called profit is really something quite different. Think, for example, of the small shopkeeper. At the end of the month, he has received revenue from the sale of goods in excess of the various outlays he has incurred. Not all of this excess is truly profit. He may have a small van. He has to pay for a licence for it, for petrol and repairs and so on. In addition, however, he will, sooner or later, have to replace it, and he must therefore make provision for its depreciation. He must make similar provision for any other equipment he may use in his business. Only after the deduction of such depreciation do we get a true idea of the shopkeeper's net income.

Even so, the economist would not regard the whole of this net income as profit. The shopkeeper has probably worked in the shop himself. If he had hired an assistant to do this work for him, or did similar work himself in somebody else's shop, a wage would have to be paid. Part of the net income of the shopkeeper is therefore a return on his own labour, and we can put a notional figure on the value of this labour. He has also sunk a certain amount of capital in the business. He could have received a certain sum in interest if he had merely lent this money to somebody else. The true profit, therefore, must also deduct this interest on capital from the total net income received by the shopkeeper. The remainder we may regard as the true profits of the enterprise.

We can easily justify the payment of a wage to a man in exchange for the service he renders his employer. The charging of interest on a loan can also be justified. If a person lends money he makes

a sacrifice in so doing. There is an advantage in having ready cash on hand. Some emergency may arise, and if one has lent one's surplus cash things may be very difficult. Or the lender may find that whilst he is waiting for his money to be repaid, some opportunity arises of buying some articles he wants at a particularly favourable price. This sacrifice is properly rewarded by a fair rate of interest. But why should a shopkeeper be able to obtain a net income that is in excess of what he could earn in return for his own labour in the shop and a fair rate of interest on his capital invested in the business?

In fact, many small shopkeepers do not. In many cases, the true profits of the business are negative. In other words, many a small shopkeeper might do better to take a job as an assistant in a larger shop and put his money into a savings bank or building society and draw a fixed rate of interest. This kind of situation arises for one of two reasons. The shopkeeper may have made a wrong calculation. He may have overestimated the prospects of a shop on a particular site, or he may have overestimated his own abilities. Or a man may prefer to be his own boss, and be prepared to make a sacrifice of money income in order to be independent. Nevertheless, there are cases where the true profit is positive, and we must ask what is the source of this type of income.

Marxist View

The Marxist would say that it simply represents the exploitation of the worker, who is paid a subsistence wage whilst the employer pockets the difference between this wage and the value of the worker's product. This, however, is an over-simplified view of the matter. Profits arise from a number of causes. Some profits are clearly attributable to a monopolistic exploitation of the market situation. Where an enterprise is in a monopolistic position, it may be able to increase the profits it earns by reducing output in order to raise price. (If a firm can sell 100 articles at 10s., and 90 at 12s., it will clearly pay the firm to sell the smaller quantity at the higher price, for this will raise revenue from 1000s. to 1080s.)* But even where there is no real monopoly, a true profit may nevertheless emerge. This may be the result of a high price during a

* The smaller output will also cost less to produce.

period of temporary shortage, perhaps when demand has increased but there has been no time for firms to increase their productive capacity in response to the bigger demand. Where a true profit continues in normal times, without any trace of monopolistic exploitation, economists are inclined to attribute the profit to the uncertainty that is borne by the businessman or to some special service that he provides. This line of thought must be pursued further.

Profits and Uncertainty

Any businessman has to face many kinds of risk. His shop or factory may be burned down. He can, of course, insure against this particular risk. He can pay a relatively modest premium to an insurance company and if the worst happens he can claim compensation. The same is true of a good many risks that a businessman incurs. The cost of the premiums is one of the ordinary costs of running any business and has to be met out of the price at which the goods are sold. Economists often use the term *uncertainty* to cover a different kind of risk. Generally it cannot be quantified and therefore cannot be insured against. The essence of this uncertainty is that no businessman can ever be quite sure that there will be a demand for his product. However careful a study he may make before investing his money in particular kinds of equipment, or a shop in a particular location, there is always the chance that people will change their tastes. They may want a different kind of product from the one he has planned to sell them. Or he may not have made allowance for the plans of competitors, who may appear on the scene unexpectedly or discover some improved techniques of production that enables them to undercut him. A businessman can never, therefore, be certain of a profit. His profit may not only be very small or non-existent, he may even lose the money he has invested in the business if his calculations are too far out. Because things may go so completely wrong, it is hardly to be expected that anyone will invest in an enterprise unless there is a prospect of some return over and above what could be earned by working for a wage and salary and lending one's money at a fixed rate of interest.

The small shopkeeper may work behind the counter of his establishment, but does he do anything else, does he make any other kind of effort in running the business that could not have been

performed by hired staff? He will of course supervise any assistants he may employ, but he could easily employ a manager who would do that. A hired manager could also take over the placing of orders, experiment with the introduction of new lines, cheap offers, and so on. There is no special ability called for in all this which cannot be hired at an appropriate salary. On the other hand at the very beginning, the shopkeeper took a vital decision to build or rent a shop on a particular site, and to make it a certain kind of shop. In so far as he exercised a correct judgment, he has served the public well and provided them with the kind of shop they wanted: if he did not judge correctly, he is the one to foot the bill. In a sense, therefore, profit may be the reward of exercising good judgment in the kind of enterprise that is called for.

Profits and the Big Company

Although there are still very many small business enterprises in Britain, the big companies tend to dominate the scene. In a particular branch of manufacturing there may be anything up to a hundred firms, yet two or three of these may produce well over half the total output. There may be considerable economies of scale in the large enterprise, and it would be wrong to deny the community the benefit of these economies from some pre-concieved idea of the desirability of small scale enterprise. It means, however, that we must face the consequence of the existence of large firms. There will be a vast number of shareholders but few with a sufficient interest to make it worth their while to take any active part in the activities of the company. Even attendance at the annual meeting may not be worthwhile. There may, in fact, be little or no connection between the people who provide the capital for the big company and those who make decisions.

Previously, we had thought of profit as a reward for sinking capital in an enterprise and incurring uncertainty as a result, or alternatively as a reward to the businessman who showed shrewd judgment in deciding what kind of enterprise to establish. Although one might regard the two things as distinct, it was not necessary to worry too much about this. The same man was concerned in both cases. The man hazarding his capital in the enterprise was, in fact, backing his own judgment of the market situation. Now, with the big company, the separation of these functions becomes important. The shareholders are the ones who hazard their

capital in the hope of obtaining a satisfactory reward. Normally they will do so only if they see the prospect of receiving dividends on their shares which exceeds the fixed rate of interest on loans.* These shareholders, however, are no longer backing their judgment of the market situation but are simply putting their money into the hands of the group in control. They may know little or nothing about the controlling group, and in many cases perhaps little about the company's past record.

Control of a company lies with the board of directors. These may include the leading shareholders (i.e. one or more shareholders with a holding sufficient to make an active participation worth while) or may be nominated by them (in the sense that a small group of relatively large shareholders may in practice possess a majority of the votes to be cast at an annual meeting). Often the men on the board have reached this position because they have demonstrated their worth to the company in various fields of technical work and management. They may have been proposed in effect by the existing board to fill vacancies as they occurred, with no more than a nominal consent from the few shareholders turning up at the annual meeting. So, in fact, the board may become a self-perpetuating technocracy.

The board will have to exercise the vital function of deciding what kind of enterprise is to be conducted. Will the firm continue to produce its present lines of goods or should it add new lines? How much money is to be invested, and how is this investment to be spread among the various lines being produced? In a sense, this is the function for which profits are paid, the exercise of correct judgment. This function, now separated from the provision of capital, will be rewarded in practice by a director's fee which is basically the same as a salary. In a sense, therefore, this function is no longer rewarded by a handsome profit if successful and not rewarded if judgment is faulty. But although rewarded by a fixed and contractual income, the function is nevertheless quite separate from the routine administration of the business. Some members of the board may take little part in the affairs of the company except for these major policy decisions, whereas others will combine this function with more routine aspects of management. We would

* In recent years, the yield on ordinary shares has been lower sometimes than on loans. This is because shares may rise in value with inflation, and be preferred for this reason.

expect, however, that those people who show a flair for the exercise of correct judgment in policy decisions, often combined with efficiency in the more routine administration of a company, will be much in demand. The good decision makers and administrators will therefore command high fees and salaries and in this degree therefore their rewards will reflect the correctness of their judgments and their value to an enterprise.

Problems of the Big Concern

The existence of these concerns, in which there is this separation of ownership from control, raises a number of serious problems. The earlier part of this article has established some kind of justification for profit, but not for unlimited profit. In a competitive world, there would be little danger of excessive profits. With large firms, often in a monopolistic or semi-monopolistic position the danger that the consumer will be exploited is serious. It becomes necessary, in fact, to try and keep a proper balance between the legitimate interests of the company as an entity, the management, the shareholders, the workers and the consuming public. At the same time, adequate incentives must remain for management to innovate, both to bring down the cost of production by introducing new methods and to introduce new and better products. These are some of the issues to which it will be necessary to return in the next article of this series.

LENT

Would you be kind, please, and have a look at the inside back cover of this number of *Christian Order* ? Thank you.

Do you believe in witches and ghosts? How do they compare with angels? Is it moral to transplant a heart from a corpse to a living being? Why cannot priests marry, as Protestant clergy do? Would you agree that a humanist can do more good than a saint to the human race?

Any Questions?

WILLIAM LAWSON, S.J.

Do you believe in witches and ghosts? and how do they compare with angels?

I believe the Church, the guardian of Christ's revelation, and I therefore believe in angels, both good and bad. I believe that the Devil is the Adversary of good; and I therefore accept the possibility of his interference in human affairs to the extent of his winning over individuals to his service.

The existence of such servants of the devil is not authoritatively asserted by the Church as a fact. At a natural level there is no authority for the existence of either witches or ghosts in which I am willing to put my trust. I therefore do not believe in their existence. There is, however, evidence in plenty for the exercise of diabolical power in human lives, and for human cooperation with it; and there are stories of ghostly manifestations given on respectable authority. I am unable, therefore, to deny the existence of witches and ghosts. All I can do is to reserve judgment.

Denial of the reality of witches can be of more than one kind. If it is based on a denial of the creation by God of pure spirits, then it is false in its foundation. If it amounts to an explanation in natural terms of what is claimed to be preternatural, then it may well be right. Extraordinary human behaviour arising from mental illness and emotional instability has frequently been attributed to the action of the devil and of human beings in league with him. In the early seventeenth century an outbreak of hysteria in Europe, which the medical science of those days failed to diagnose correctly,

led to the execution as witches of thousands of innocent women. The natural sciences can greatly help in the search for truth when a claim is made that a happening is due to preternatural or supernatural powers; but it is not for them to pronounce on the existence of spirits.

Is it against the moral law to transplant a heart from a corpse to a living being ?

What about blood transfusion? Would you object on moral grounds to the donation of blood to a blood-bank from which a patient's stock will be replenished? If you would allow that, you would have to allow the use of a heart or a kidney from a dead body to save the life of someone whose heart or kidney is ceasing to work.

You are right to enquire into the morality of that operation and others like it. Not every intervention in human life is justifiable morally. Life is sacred and should be treated always with profound respect. Some scientists are already claiming the right to end life—surgeons have removed, for transplantation, the kidneys of a woman whom they described as “mentally dead”, thus killing her by a deliberate act. Experiments are going on to unite male and female generative cells in a test-tube and to foster the growth of the entity, whatever it is, in the laboratory. There is a real danger that science-fiction such as the frightening *Brave New World* of Aldous Huxley may become fact. Such experiments ignore the truth that human reproduction is a co-operation with God. The scientists who are like Mrs. Shelley's Frankenstein, willing to produce a monster, may be few in comparison with those who have a reverence for human dignity in their researches into human physiology; but they exist, and they are a menace.

It is difficult for Christians untrained in the medical sciences to understand what is going on in the specialist fields. The duty of maintaining healthy and honourable standards in experimentation falls on the Christians who themselves are engaged in scientific research.

Why cannot priests marry, as Protestant clergy do ?

Because the Church, which is the guardian of the means of grace known as the seven sacraments, has declared that those who

wish to receive the sacrament of Holy Orders must be celibate. The declaration is within the Church's authority—she has the right to prescribe the conditions for receiving the sacraments in her charge. The requirement of celibacy for the clergy is made by the Church and not by Christ. The discipline of the Church could change; but, if you wish to argue for the advisability of a change, be sure of your ground.

It has been said that the law of celibacy is a denial of the natural right to marry. There is such a right; but it is not an obligation, and it can be renounced. The law is not an infringement of liberty, either. If there existed in the Church, an obligation, falling on a special class such as second sons, to receive Holy Orders, then one could argue convincingly that the imposition of celibacy would be at the expense of freedom; but nobody is compelled to become a priest. The step has to be taken willingly, with knowledge and acceptance of the conditions.

The supporters of marriage for the clergy make much of the personal fulfilment and the maturing effect which marriage brings. That marriage can be a school of charity is certainly true. It is true, also, that personal fulfilment and maturity depend on charity above all. But it is charity which is the aim of the celibate state, and it can be more extensive in that state than in any other. The complete dedication of life to God, and to his service in love of others, is what celibacy is supposed to be. The immaturity and frustration of selfishness are possible for celibates as for the married; but they are a rejection of the ideals of both celibacy and marriage. Read the decree of the Second Vatican Council on the priesthood.

Would you agree that a humanist can do more good than a saint to the human race?

Certainly not!

I take it that by humanist you mean one whose ultimate goal is the well-being of the whole human race, a well-being measured by natural and temporal standards. To humanists of that kind the world owes much in the way of recognition of human rights and the consequent provision of health services, education, food supplies and decent living conditions. They can often put Christians to shame by their selfless performance of works of mercy, and they certainly do more good than many a Christian.

But do they do more good than any saint you like to name? A saint, by definition, is one whose love of God and of his fellow-man is heroic; and heroic charity is more effective than any other natural or supernatural goodness. Charity towards human beings is a warmth which fosters true personality, which is immortal and can find its fulfilment only in the family of God. The saints are the men and women who sacrifice themselves, in co-operation with Christ's Redemption, to bring mankind to acceptance of the salvific will of God. Like Christ, they live and die and rise again in their human way out of love of mankind.

Humanism in the sense of love of human beings is always present somewhere in the Church. Even by temporal standards the work of the saints will bear comparison with that of the humanists. Think of the religious orders founded to care for the sick, the poor, the aged, the ignorant. By supernatural measurements, the saints are beyond comparison for their contribution to the well-being of mankind in eternal life, which is what matters. To whom will those human beings who have made the grade be most thankful, the humanists who said there was no eternal life, or the saints who lived to bring others to it?

In view of God's love for each soul, are there grounds for believing that those in Limbo will ultimately be given a chance to decide for or against God?

We know, of the salvific will of God, that it extends to all men, and that it must be wise and merciful beyond our comprehension. We know, too, that it respects man's freedom. As St. Augustine says: God made us without consulting us, but he can't save us without our consent. The Church, in prayer and study, has tried to understand in what ways that consent can be given. Does it have to be by explicit faith in Christ? Does it include non-sacramental baptism? Has membership of the Church to be a full allegiance to the visible Catholic Church? What must one do to be included in that universal Church which, as the Vatican Council says in the Constitution "Lumen Gentium", quoting the Fathers, is the assembly before God the Father of all the just descendants of Adam from Abel the just to the last of the elect?

We have long been familiar with the doctrine of baptism of blood and of desire; and the concept of a "Limbo" does not have to be invoked for adults who could be supposed, before the development

of the doctrine of baptism, to be neither justified by the life of Christ nor reprobated for personal wickedness. What of those who died before they were capable of any decision? There is room, perhaps, for an extension of vicarious decision, which is used already in infant baptism. It is the sponsors who declare faith in Christ on the child's behalf, and the declaration is valid even if the child dies before being able to ratify it. Could baptism of desire be vicarious — parents, or sponsors, or the Church desiring on behalf of a stillborn child or of one who after birth dies before sacramental baptism can be administered?

When and why did the custom of women religious superiors giving a blessing originate? Does such a blessing do any good?

“When”? — I should think as soon as there was a religious superior with a subject to bless.

“Why”? — because it belongs to the office of superior to call down the blessing of God on subjects. Does the subject benefit? Inevitably, a blessing being a prayer to God who always answers.

I know that the questioner wants to know if the custom she (?) refers to is in any way official, sanctioned by the Church and having, on that account, some special efficacy; but it seems to me better to start by calling attention to the freedom we all have, and many of us use, to invoke God as often as we like and for anybody's benefit. Some people end their letters with the words “God bless you” or “God bless”, and the words are not idle. Those in authority are well advised to pray for the persons for whom they are responsible before God; and as “all power is from God” it is reasonable to suppose that He will help in the right exercise of that power—when, for example, it is used to bless. In the Old Testament, the blessing of a father is considered to be particularly efficacious; and the blessing of parents must always have done good to their children.

Priests, in the Church, because of their sacred office, are commissioned officially to give blessings, as at the end of Mass. Liturgical and ceremonial blessing has to be done by those who are authorized by the Church; but the clergy have no monopoly of blessings of either things or people. We are all entitled to say: Bless us, O Lord, and these thy gifts. . .

How should one deal with the statement that "religion is a thing of the mind"?

First of all, by asking what the statement means. Almost any meaning it can bear is false; but you should know what particular falsity you are rejecting.

Coming from an unbeliever, the sentence could mean that religious faith is nothing but wishful thinking, unrelated to any reality. If you have faith, that gift of God by which you are enabled to see, accept and assert the fact that God exists and has a right to your love and service, you know that you did not make up religion to meet your emotional needs. You cannot produce your faith as a demonstration for the unbeliever that God exists; but you could use your faith to help you understand, and expound, the natural rightness of attributing the universe to the act of creation.

In the mouth of a believer, the statement might be a false interpretation of the passage in Scripture about worshipping God in spirit, to justify the abandonment of organised or institutionalized religion. The answer would be the fact of the institution of the Church by Christ, and also the social nature of religion.

Religion is a "thing" of the whole person, soul and body, mind and will. The direction and dedication of the person to God are one continuous act made up, in the main, of the elements we call faith, hope and charity, which are inseparable. They include knowledge; but intellectual assent by itself is not religion — it is not even faith, for faith has to be lived, as St. Paul says, and it has to be alive with charity. As St. James says, faith without works is dead.

Larger Type

Those who found the type of *Christian Order* a bit small for comfort will be pleased to know that it will be larger in the next issue.

THE CHURCH AT WORK

Message to Africa: I

POPE PAUL VI.

(1) It is still a source of joy for us to recall the visit we made to some parts of Africa before we were raised to the Supreme Pontificate. We were deeply impressed and moved to admiration by what we saw of the face of the new Africa, as we witnessed at close quarters the beginnings of Christian life in those countries, the people's eagerness to learn, their desire for renewal and their anxiety to find a solution to the complex problems arising from their newly attained political independence. The fervour and vitality of the new Christian communities, in particular, showed us clearly that Africa was opening itself to the Kingdom of God.

Ever since that visit, we have been conscious of the voice of the peoples of Africa calling out to us, as the voice called out to St. Paul in his dream at Troas (cf. Acts xvi : 9): "Come to our aid. Now is the time. Do not delay, for we are ready to receive you."

(2) Now that we have been raised to the chair of St. Peter, we regard Africa, among the other fields of apostolate entrusted to us, as having a more prominent place than ever in our pastoral solicitude. And as our prayer has become more intense, so also has our interest in the progress in that continent and in the development of its religious life.

Because of this, we are moved to speak this present message to Africa from the same chair of Peter from which, ten years ago, our predecessor Pius XII promulgated his encyclical *Fidei Donum*. We desire our message to be, as it were, the continuation of that great Pope's discourse, a document which marked an important stage in the history of the evangelisation of that land. May our words be to everyone in Africa a clear sign of our hopes and the ardent desire we have for the future religious and civil prosperity of their countries.

Ancient Heritage and Present Situation

(3) In conveying our greetings to Africa we cannot but recall the glories of her Christian past.

We think of the Christian Churches of Africa whose origins go

back to the times of the Apostles and are traditionally associated with the name and teaching of Mark the Evangelist. We think of their countless saints, martyrs, confessors and virgins, and recall the fact that from the second to the fourth century Christian life in the north of Africa was vigorous and had a leading place in theological study and literary production.

The names of the great doctors and writers come at once to mind, men like Origen, St. Athanasius, and St. Cyril, leaders of the Alexandrian school, and at the other end of the north African coastline, Tertullian, St. Cyprian and above all St. Augustine, one of the most brilliant lights of the Christian world. We shall mention the great saints of the desert, Paul, Anthony and Pachomius, the first founders of monastic life, which later spread through their example in both the East and the West. And among many others we want also to mention St. Frumentius, known by the name of Abba Salama, who was consecrated bishop by St. Athanasius and became the Apostle of Ethiopia.

These noble examples, as also the saintly African popes, Victor I, Melchiades and Gelasius I, belong to the common heritage of the Church, and the Christian writers of Africa remain today a basic source for deepening our knowledge of the history of salvation in the light of the Word of God.

(4) In recalling the ancient glories of Christian Africa we wish to express our profound respect for the Churches with which we are not in full communion: the Greek Church of the Patriarchate of Alexandria, the Coptic Church of Egypt and the Church of Ethiopia, which share with the Catholic Church a common origin and the doctrinal and spiritual heritage of the great Fathers and saints, not only of their own land, but of all the early Church. They have laboured much and suffered much to keep the Christian name alive in Africa through all the vicissitudes of history.

From the time of the Second Ecumenical Vatican Council, when fraternal relations with their Patriarchs were resumed, we have been longing and praying to hasten the day of union, and we hope that from now on there will be a deepening of knowledge and understanding of one another, which are the necessary preliminaries to union.

(5) We also wish to express our esteem for all the followers of Islam living in Africa, who have principles in common with Christianity, which give us glad hope of an effective dialogue.

Meanwhile we express our wish that, where Muslims and Christians live as neighbours, mutual respect will be constantly present in social life also, and common action to promote the acceptance and the defence of man's fundamental rights.

(6) And now we turn to the new nations of Africa. Although they have only recently become nations, they have immediately taken their place with the most ancient nations of the world in the great international assemblies, to co-operate in maintaining and consolidating the peace of humanity.

Nevertheless the present period of Africa's history is one of great delicacy. The first phase of independence is now successfully completed and the new States have entered upon a period of adjustment and consolidation.

The transition to independence was made almost universally in an orderly and peaceful manner. This does honour to all, both the governing and the governed, who contributed to it, and continues to give grounds for good hopes. In some countries the internal situation has, unfortunately, not yet been consolidated, and violence has had, or in some cases still has, the upper hand. But this does not justify a general condemnation involving a whole people or a whole nation or, even worse, a whole continent.

Traditional African Values

(7) We have always been glad to see the flourishing state of African studies, and we see with satisfaction that the knowledge of her history and tradition is spreading. This, if done with openness and objectivity, cannot fail to lead to a more exact evaluation of Africa's past and present.

Thus, the more recent ethnic history of the peoples of Africa, though lacking in written documents, is seen to be very complex, yet rich in individuality and spiritual and social experiences, to which specialists are fruitfully directing their analysis and further research.

Many customs and rites, once considered to be strange, are seen today, in the light of ethnological science, as integral parts of various social systems, worthy of study and commanding respect.

In this regard, we think it profitable to dwell on some general ideas which typify ancient African religious cultures because we think their moral and religious values deserving of attentive consideration.

(8) The constant and general foundation of African tradition is the spiritual view of life.

Here we have more than the so-called "animistic" concept, in the sense given to this term in the history of religions at the end of the last century. We have a deeper, broader and more universal concept which considers all living beings and visible nature itself as linked with the world of the invisible and the spirit. In particular it has never considered man as mere matter limited to earthly life, but recognises in him the presence and power of another spiritual element, in virtue of which human life is always related to the after-life.

In this spiritual concept, the most important element generally found is the idea of God, as the first or ultimate cause of all things. This concept, perceived rather than analysed, lived rather than reflected on, is expressed in very different ways from culture to culture, but the fact remains that the presence of God permeates African life, as the presence of a higher being, personal and mysterious.

People have recourse to Him at solemn and more critical moments of life, when they consider the intercession of every other intermediary unavailing. Nearly always fear of God's omnipotence is set aside and He is invoked as Father. Prayers made to Him, whether by individuals or by groups, are spontaneous, at times moving, while among the forms of sacrifice the sacrifice of first fruits stands out because of what it plainly signifies.

(9) Another characteristic common to African tradition is respect for the dignity of man.

It is true that there have been aberrations and also ceremonial rites which are seen to be in violent contrast with the respect due to the human person. But these aberrations which have brought suffering to the very people who have gone astray, and which, thank God, as in the case of slavery, have completely disappeared or soon will.

Respect for man is seen conspicuously, if not systematically, in the traditional ways of educating within the family, in initiations into political life in participation in social and political life in accordance with the traditional pattern of individual nations.

(10) Another characteristic element of African tradition is the sense of family. On this it is significant to note the moral and also the religious value seen in attachment to the family, evidenced

further by the bond with ancestors, which finds expression in so many widespread forms of worship.

For Africans the family thus comes to be the natural environment in which man is born and acts, in which he finds the necessary protection and security, and eventually through union with his ancestors has his continuity beyond earthly life.

(11) Then in the family one should note the respect for the part played by the father of the family and the authority he has. Recognition of this is not found everywhere in the same degree but is so extraordinarily widespread and deeply rooted that it is rightly to be considered as a mark of African tradition in general.

Patria potestas is profoundly respected even in the African societies which are governed by matriarchy. There, although ownership of goods and the social status of children follow from the mother's family, the father's moral authority in the household remains undiminished.

By reason of the same concept the father of the family in some African cultures has a typically priestly function assigned to him whereby he acts as a mediator not only between the ancestors and his family, but also between God and his family, performing acts of worship established by custom.

(12) As regards community life—which in African tradition was family life writ large — we note that participation in the life of the community, whether in the circle of one's kinsfolk or in public life, is considered a precious duty and the right of all. But exercise of this right is conceded only after progressive preparation through a series of initiations whose aim is to form the character of the young candidates and to instruct them in the traditions, rules and customs of society.

(13) Today, Africa has met with progress which is taking her onwards to new forms of life made available by science and technology. All this is not in contradiction with the essential values of the moral and religious tradition of the past, which we have briefly described, the values that belong in a way to the natural law which is implanted in the heart of every man and is the foundation for a well-ordered life with his fellow men in every generation.

For this reason, while these values which have been handed down ought to be respected as a cultural legacy from the new meaning and new expression. In the face of modern civilisation, however,

it is sometimes necessary to "know how to discriminate: to assess critically, and eliminate those deceptive goods which would bring about a lowering of the human ideal, and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius" (*Populorum Progressio*, § 41). New forms of life will thus spring from what is good in the old and the new alike, and will be seen by younger generations as a solid and real inheritance.

(14) The Church views with great respect the moral and religious values of the African tradition, not only because of their meaning, but also because she sees them as providential, as the basis for spreading the Gospel message and beginning the establishment of the new society in Christ. This we ourselves pointed out at the canonisation of the martyrs of Uganda, who were the first flowering of Christian holiness in the new Africa, sprung from the most vigorous stock of ancient tradition.

The teaching of Jesus Christ and His redemption are, in fact, the complement, the renewal, and the bringing to perfection, of all that is good in human tradition. And that is why the African who becomes a Christian does not disown himself, but takes up the age-old values of tradition "in spirit and in truth" (John iv : 24).

Counsels and Hopes

(15) But this very positive consideration of the moral and religious values in African tradition does not prevent us from seeing also the shadows in Africa today which causes us great grief and concern. We mean the disorders and violence which have continued to trouble various African countries, causing sufferings and miseries especially to unarmed people, as they go peacefully about their occupations. What are we to say, then, when violence, as has unfortunately happened, assumes almost the proportions of genocide, when within the boundaries of the same country different racial groups are pitted against one another? We cannot forget the humiliations, the sufferings and death which have fallen upon bishops, priests, religious men and women, and lay people, Catholics and non-Catholics, Africans and non-Africans, who were working for no other end than the spiritual welfare of the local peoples.

Fervent communities of Christians were all of a sudden abandoned and isolated by the forced departure of their priests, and found themselves in a fearful situation.

Yet, in spite of these grave disturbances, hope prevails. With greater confidence our prayer goes to God, our Father, to give rest to the victims, to pardon the guilty, to give all a horror of violence and of war, to strengthen their desire for peace, and open the hearts of those who rule to an understanding of the just aspirations of peoples.

(16) What has been achieved with the proclamation of independence requires consolidation by well-ordered legislation and its peaceful implementation. It is therefore necessary both to resist the temptation to violence and to avoid and check the abuse of power (cf. *Populorum Progressio*, §§ 30-32).

Peaceful development and stability of institutions are prerequisites for progress in the new African States today, so that all citizens may take an active part in building up the new society, in public bodies and in private associations and enterprises.

This co-operation in the life of the community is now being increased by social planning, the study and implementation of which is the noble task of present-day African Governments. In this way, by social and economic development which transcends the old, narrow tribal limits, a civic sense is being fostered in all, which puts the common good before restricted sectional interests. If this is to develop, however, everything possible must be done to ensure peace between different States, for this is the indispensable requirement for all progress.

(17) Among the obstacles that impede the full development of the new African States there is also that of racial discrimination. Alas, in Africa too there are serious manifestations of it on one side and another.

The Second Vatican Council clearly and repeatedly condemned racism in its various forms as being an offence to human dignity, "foreign to the mind of Christ" (declaration on non-Christian religions, § 5) and "contrary to God's intent" (constitution on the Church in the modern world, § 29).

We ourselves have deplored it in *Populorum Progressio* as an obstacle "to the building up of a juster world, more soundly constructed on the plan of universal solidarity" (§ 62). We draw attention also to the fact that the Catholic bishops have not failed, as recent events have shown, to raise their voices where necessary in the defence of violated rights.

The equality of all men is based, as is well known, on their common origin and destiny as members of the human family: "Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ, and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition" (constitution on the Church in the modern world, § 29). This equality demands an ever more explicit recognition in civil society of every human being's essential rights, even though this equality does not cancel but rather acknowledges and brings into harmony personal differences and the diversity of function in the community. Consequently, the aspirations of men desiring to enjoy those rights which flow from their dignity as human persons are wholly legitimate.

(18) It is only right to acknowledge here the important contribution made by communities from other continents, especially in certain regions of Africa where for centuries they have made their home. Their labours have borne fruit and by their efforts and their skill they have created great wealth and the means of production from which the African peoples themselves have reaped considerable advantages. But it is also true that the whole community has contributed to this work of construction in varying degrees, and this fact calls for an equitable share for all in civil life, a more just division of the national wealth and the recognition of those fundamental rights denied by measures taken to maintain artificial barriers of an economic, social, political and psychological nature.

The forces of an expanding economy have brought about in Africa as elsewhere an increasing and necessary interdependence between different ethnic groups, which indicates that one group cannot progress without the help of the others. This need for general co-operation is a summons to lay the spectre of mutual fear and to examine ways which, without harmful upheavals, will change conditions that bring in their train injustices, humiliations and offences against human dignity and set up barriers to mutual understanding and sincere co-operation for the common good.

(19) This state of affairs is an invitation to Christians to meditate on the love which we should have for our neighbour: "For all of you are brothers" (Matt. xxiii : 8). The genuine progress of Christianity, both in the individual and in society at large, goes

hand in hand with an ever more courageous exercise of the love of one's neighbour, which obliges the Christian to promote wherever possible the material, spiritual and intellectual welfare of his brothers.

The road is not an easy one and the obstacles are many. But resoluteness which makes great enterprises possible must not falter; and to ensure this, we believe that everyone will find it advantageous to bring to fruition in his own spirit the message of charity in the Gospel, creating an atmosphere of understanding and dialogue in place of mistrust and fear, and thus laying a solid and lasting foundation for the future of his own country.

Development and Aid

(20) The majority of African States are faced with the difficult problems connected with development. In our recent appeal to the world, we asked that man's integral development be looked upon by all as an urgent problem of world proportions. In the vast planning entailed Africa will have to take an important place. But to carry out programmes of development both material resources and men with technical training are required.

Here two main problems come to mind, because they seem to us particularly pressing in the present situation in Africa. The first is the need for an all-out struggle against illiteracy and continued expansion of school education. "Basic education," we said in our appeal, "is the primary object of any plan of development. Hunger for education is no less depressing than hunger for food" (*Populorum Progressio*, § 35). Also curricula will have to correspond to the actual needs of Africa today, assigning due importance to professional technical training and giving special consideration to the needs of the rural population, which is the most important sector.

The second problem has to do with the agricultural situation, where methods and ways of thinking are often no longer adequate. We fervently hope that this urgent problem will be resolved quickly, along wise lines pointed out by our predecessor, John XXIII, in his encyclical *Mater et Magistra*, repeated and expanded by us on various occasions (*Populorum Progressio*, § 29).

(21) The mere declaration of independence by the new States has not changed the general conditions for Africa's economic development. Independence has however sometimes led to strained

relations with prosperous nations, through fear that financial and technical aid would restrict the liberty and autonomy gained with independence. The African nations, like every other State in the same situation, are conscious of their needs, but they are justly and proudly aware of their independence.

To overcome these misgivings and their causes, which come under the heading of neo-colonialism, we appealed for the establishment of a World Fund as a manifestation and an instrument of world-wide co-operation (*Populorum Progressio* §§ 51-54).

The dignity of peoples receiving aid must be respected absolutely. They must feel, as our predecessor, John XXIII, already declared, "that they are primarily responsible and the principal artisans in the promotion of their economic development and social progress" (*Pacem in Terris*); they should in a word, "become artisans of their own destiny" (*Populorum Progressio*, § 65).

When this legitimate need for human worth and responsibility is respected, gratitude and the renewal of friendship will spontaneously follow and, most important, the right use and proper appreciation of aid received.

(22) We have hope and confidence of a well ordered future for Africa provided it can be faithful to its ancient traditions and at the same time renew itself by its contact with Christianity and modern civilisation. In particular, we are confident that Christians, worthy of the name and convinced of the dignity of labour and of the needs of the common good, will not fail to make a significant contribution to the civic development of their nations.

For this reason we wish to address to all sons of Africa and to all men of good will who live and work there our words of greeting, advice and encouragement.

To Bishops, Priests and Religious

(23) And, first of all, we speak to you, venerable brothers, and your immediate collaborators, priests, religious men and women, lay helpers both men and women. To you is entrusted "the service of the community, presiding in the place of God over the flock, whose shepherds you are, as teachers of doctrine, priests of sacred worship, officers of the Church's government" (constitution on the Church, §20). It is, then, your concern to make alive and

efficacious the meetings of Christianity with the ancient tradition of Africa.

Actually, the progress of the Church in Africa is unquestionably heartening. Almost everywhere the local hierarchy is established. Indeed the Church did not wait upon national progress to appoint Africans to posts of responsibility in the priesthood and the episcopate, thanks to the wise guidance of the Roman Pontiffs, particularly of our immediate predecessors.

We must acknowledge with sincere gratitude that the first missionaries have worked well to sow the seed of the Kingdom of God, and recognise that the soil of Africa has been favourable to its growth and fruitfulness.

(24) Sometimes, the missionaries of the past are said to have lacked an understanding of the positive value of customs and ancient traditions, and we must frankly admit that, although they were inspired and guided by the highest motives in their unselfish and heroic labours, they could not be wholly free of the attitudes of their time. However, although they were not always able in the past to understand the full significance of the customs and unwritten traditions of the peoples they evangelized, many of these missionaries were those who gave the first steps in education, the first medical help, the first friendly contact with the rest of humanity, the first defence of personal rights, the beginning and the deepening of those areas of knowledge which today are considered parts of general culture. Many of them also became famous for their original and important contributions to the anthropological sciences. But, above all, it should be recognised that the action of the missionaries was always disinterested and animated by the charity of the Gospel, and that, to help the African peoples to resolve the complex human and social problems of their countries, they spent themselves generously.

The true and the only reason that missionaries were in Africa was, as we have said, the desire to share with the African peoples the message of peace and redemption entrusted to the Church by her Divine Founder. For love of Him, they left their country and family, and very many of them gave their very lives for the welfare of Africa.

You, venerable brothers, are valiantly continuing what they began. You know well how they laboured and what they aspired to do, and they have your gratitude.

(25) If much has been accomplished much still remains to be done. It is not only a question of persevering and bringing to completion the work already begun — developing and spreading at an amazing speed — but there are still so many peoples waiting and begging to know the Gospel. The words of Our Lord have a very timely ring: “The harvest is plentiful, but the labourers are few. Pray, therefore, the Lord of the harvest to send out labourers into his harvest” (Matt. ix : 37-38).

We make a special recommendation to you, venerable brothers, who preside over the Church in Africa: while you give pastoral assistance to the Christian community, omit no effort to make Christ known to the very many who do not yet know Him (decree on the missions, §20).

And while you labour for an increase in priestly and religious vocations in the heart of your own communities, see that their education is based on a deeply spiritual life and is really apostolic. Make it also your particular care to form the laity for the apostolate according to the wise directives of Vatican Council II (ibid §21)).

(26) We wish also to extend our exhortation to our brethren and yours in the episcopate who have charge of the older and more prosperous Churches of the other continents, asking them to continue to give your generous assistance. This Apostolic See has appealed, especially through the encyclical *Fidei Donum*, for priests, religious and laity to offer themselves to work and collaborate in the young Churches of Africa. We renew this appeal with even greater earnestness. It should not be thought that past achievements and technical facilities have done away with the difficulties of the missions. Missionaries continue to have need of help and understanding because of the enormous sacrifices which are asked of them. The Churches in Africa need the constant and generous help of all Christians.

(27) The contemporary situation in Africa demands an open spirit of co-operation. Individual efforts must be co-ordinated. For this reason the organisation of missionary institutes, already so well deserving for spreading the Gospel in Africa, still remain the most effective way, though some renewal and alteration in methods may be required to meet the changes in the structure of the hierarchy and in the cultural conditions of former mission territories. Hence, co-operative works of individual Churches, at diocesan

or parish level, such as taking on the responsibility for some mission, should be at the disposal of the local bishop and be supported, if need be, by missionary institutes to guarantee co-ordination and continuity in the apostolate.

It is a comfort for us to know that non-African priests are at work in the service of African bishops and do their pastoral work in union with African priests. We recommend them to give themselves generously to their apostolic mission, adapting themselves to new political and social conditions and considering the land of their apostolate as their second country. To the African priests we recall the words of the Council which invite them to consider themselves and every other fellow priest as "*a single body of priests*" (ibid §20), working together, in mutual understanding and generosity to bring unity to the People of God.

We regard as praiseworthy and opportune the co-operation of several institutes in the same territory.

In addition, professional work by lay auxiliaries is a providential means of collaboration, and it becomes fully effective when co-ordinated under the guidance of the bishop.

(28) And we wish you, venerable brothers, especially those of you who are bishops of Catholic communities of the Oriental rite, to promote earnestly a useful understanding and collaboration with other Christian communities, taking the practical steps that circumstances and opportunity offer, "to remove, as far as possible, the scandal of division" (ibid §29). We are happy to know that in some places, following out the Council's directives, there have been meetings for prayer, study and action, and that concrete means of collaboration have been agreed upon for the translation and publishing of the Word of God in local languages.

We wish to make a similar recommendation regarding relations with members of other religions and with every person of good will which aim particularly at furthering civil and social well-being of peoples in a spirit of respect for one another's traditions.

To Rulers

(29) At the close of the Second Vatican Council, the Council Fathers, in union with us, sent a special message to men of the modern world: first of all, to rulers. It seems good to quote the following two excerpts: "We proclaim publicly: we do honour to your authority and your sovereignty, we respect your office, we

recognise your just laws, we esteem those who make them and those who apply them. But we have a sacrosanct word to speak to you and it is this: Only God is great. God alone is the beginning and the end. God alone is the source of your authority and the foundation of your laws."

And again: "The Church asks of you the liberty to believe and to preach her faith, the freedom to love her God and serve him, the freedom to live and to bring to men her message of life. Do not fear her. She is made after the image of her Master, whose mysterious action does not interfere with your prerogatives but heals everything human of its fatal weakness, transfigures it, and fills it with hope, truth and beauty."

(30) Yours, rulers of Africa, is the solemn responsibility to work to consolidate the institutions that have emerged with the independence of your countries: to renew and interpret, in contemporary fashion, the ancient values of African tradition. On you depends the formulation, the improvement and the execution of legislation for directing Africa's life today. We are confident that the desire for the true welfare of your people will always guide you. Look for peace, be quick to dialogue and to negotiate rather than break off relations and resort to force, remembering that discussion was ancient Africa's most authentic tradition.

Foster understanding of the peoples who dwell in your territory, respect their religious liberty, and take pains to ensure that differences and racial controversies are overcome and never permitted to grow in intensity. The prosperity of your new States requires, in fact, a co-operative marshalling of all endeavours.

We pay tribute to your good will and bless your work. May God bestow on you a correct view of reality; may He give you uprightness of intention and readiness to take action, wisdom in your legislative norms and promptness to undergo sacrifice; may He crown with success your aspirations and efforts.

To Intellectuals

(31) Today more than ever, the motive force of new Africa comes from its own sons, in particular from that increasing company who occupy positions as instructors in schools and universities, or who take active part in the cultural movements that give expression to the spirit and the personality of modern Africa.

As our venerated predecessor John XXIII did in a memorable

audience held on April 1st, 1959, we desire to address our greeting and an expression of our best wishes to representatives of the arts and those who devote themselves to creative thinking, encouraging them to continue in their investigation of truth, without ever falling prey to weariness.

32) Africa needs you, your study, your research, your art and your teaching, not only that her history may be appreciated, but also that her new culture may grow to maturity from roots in her past and develop in fruitful research for truth.

In the face of the industrial and technological development that has come to your continent, it is your special task to keep alive the values of the spirit and of the human intelligence.

You are the prism through which the new ideas and cultural changes can be interpreted and explained to all. Be sincere, faithful to truth and loyal.

The Church expects much from your co-operation in the work of renewing and giving value to African cultures, whether this be in the reform of the liturgy, or in teaching her doctrine in terms suited to African peoples.

To Families

33) The cultural and social changes in Africa today bear closely on concepts and customs concerning the family.

In the past the social structure of kinship and descent played the major role, and marriage was considered a matter of common interest for the whole of the family of relatives. All of this is now undergoing a profound change. In certain nations of Africa, laws have been promulgated which give a new juridical status to the family, and there are opportune reforms in ancient institutions of the tribe: in particular in the so-called "dowry", which in recent times was open to abuses detrimental to the peaceful orderly development of both the natural and Christian family. Even the system of polygamy, widespread in pre-Christian and non-Christian societies, is no longer linked, as it was in the past, with social structure today; and fortunately it is no longer in harmony with the prevailing attitude of African peoples. In short, there is now in the African family a much larger area of freedom and autonomy for the individual spouses.

34) All of this should be looked at as highly positive. However,

in the affirmation of personal responsibility also, respect for God's law is necessary, for this law may never be made void by any cultural or social change.

Consequently, the family should be jealous in defending and affirming the fundamental properties of marriage: that it is monogamous and indissoluble. There is the further sacred duty, sanctioned by the fourth commandment, to honour father and mother. So while it is just that the young should have the freedom of choice inherent in their marriage, this should not become a reason for them to loosen their family ties. They should consider it a precious heritage to be able to share in the common fortunes of their families: with love and generosity they should be ready to give aid to their parents and, if necessity requires, even to other relations, according to their means.

(35) Moreover, for Christian spouses the unity that is the family takes on greater proportions, since the faithful form the family of God. Their union with one another in prayer and the service of God becomes sacred. In the words of the Second Vatican Council, "married couples and Christian parents should follow their own proper path to holiness by faithful love, sustaining one another in grace throughout the entire length of their lives. They should imbue their offspring, lovingly welcomed from God, with Christian truths and evangelical virtues. For thus they can offer all men an example of unwearying and generous love, build up the brotherhood of charity, and stand as witnesses to and co-operators in the fruitfulness of Holy Mother Church. By such lives, they signify and share in that very love with which Christ loved His Bride and because of which He delivered Himself up on her behalf" (constitution on the Church §41).

The Lord Jesus Christ has presented Himself to mankind as Teacher, as one who reformed and imparted new character to the family. Not only has He restored the family to its original purity (Matt. xix : 8), but He has made of marriage a sacrament, a means of grace.

It is our prayerful wish that all Africans may learn to understand the message of the Divine Teacher and, guided by His light, may be shown how to apply it to their own laws and personal life. It has value for all, rooted as it is in human nature; it exalts married love, makes of the family a wholesome and suitable instrument for

the proper education of its children, with incalculable benefits for society and the State.

To Women

(36) In the realm of the family the position of the woman is brought into greater prominence and is also radically changed, in that there lie open to her new fields of activity in the schoolroom, the hospitals and in the various forms of political and administrative life of the modern state. The reason for this development is to be sought in the Christian teaching and spirit. Hence, "the Church is proud to have glorified and liberated women, and in the course of the centuries, in diversity of characters, to have brought into relief her basic equality with man" (Vatican II message to women).

The African woman is asked today to become ever more vividly aware of her dignity as a woman, of her mission as a mother, of her rights to participate in the social life and the progress of the new Africa. The African woman asks in the first place never to be considered or treated as an instrument. Her dignity is respected in the liberty due to her as a person, whether she enters the married state, in which case she has the right to choose her own partner freely (constitution on the Church in the modern world §29), or whether she prefers to preserve her virginity, consecrating herself to God and devoting her work to the welfare of all.

In fulfilling her principal mission, as a mother, the African woman will give help and affection to her children by being with them as they develop, bringing them to self-awareness and preparing them for their future responsibilities. In professional activities, too, and in all social relationships, she must bring devotion, sweetness and refinement, which are typically feminine and keep alive the proper sense of human proportions in a world dominated by technology. Women also have the right and the duty to take part in the political and administrative work of society. This participation offers them the possibility of making a direct contribution to the renewal of social institutions, in particular where marriage, the family and the education of children are concerned.

The Church, remaining faithful to her work of education, invites the women of Africa, as she invites women always and everywhere, to imitate Mary, the Mother of God, "whose life", as St. Ambrose

says, "was such that it can be a pattern for all" (*de Virginibus*, II:ii:15).

To Youth

(37) We turn now to you, the youth, the hope of the future. Africa needs you, needs your preparation, your studies, your dedication, your energy. You are the first to want to know the precise meaning and value of ancient African traditions, and you are also the first to want their renewal and transformation. The fact is that it is your task to overcome the opposition between what is past and the new forms of life and structure of the present. But be on your guard against the easy attraction of materialistic theories which can, unfortunately, lead to erroneous or inadequate conception of humanism and even to the denial of God.

You, in particular, Christian youth, should be conscious of the dignity and of the responsibility that derive from the Christian faith. Live your faith. Give yourselves with enthusiasm to study and to work. Exercise restraint even in your aspirations to do great things for the welfare and progress of your people.

(38) With special affection we next address ourselves to you, the students, and remind you that the instruction you receive in school should prepare you effectively for your chosen profession, and the tasks which Africa expects of you for its future development. Around you, in your native Africa, there are still those multitudes of people for whom schooling and study are an impossibility. Be prepared and glad to become ministers of learning, by passing on to your brothers, as teachers in schools, the gift which has been given you.

Learn, then, to train yourselves in the spirit of sacrifice and dedication. Henceforth, the greatest good that you can render to your countries is to prepare yourselves and practice your profession unselfishly and in the spirit of Christian charity.

To those of you who are completing your studies in countries outside of Africa, we say: stay attached to your country; once your preparation is completed, be ready to return to be at the disposal of your countries, making your profession one of service for the progress and welfare of Africa.

Conclusion

(39) Despite some shadows we have already alluded to, we trust

that Africa will know how to consolidate its civil institutions and move along the road of progress with full respect for the rights of God and the dignity of man.

In bringing our message to a close we cannot help recalling that on the soil of Africa the very Son of God and His Holy Family found refuge in a moment of persecution and exile. To the redemptive mediation of Christ, to the intercession of His Blessed Mother and St. Joseph, we entrust the future of the youth and the families of Africa.

To the great African saints — those who flourished in the first centuries of the Church and those who, like the martyrs of Uganda, were cut down by persecution at the dawn of the new springtime of Christianity — to these we raise our fervent prayer that they may continue to intercede for their brethren of today, and hasten the hour when over all Africa, renewed both in outward life and principally in the grace of the Spirit, there will be seen shining the light of Christ.

(40) We wish to assure all Africa of our affection and esteem. In the midst of the People of God as the Vicar of Christ, we convey His greeting to you: Peace be among you. Love one another as brothers.

With this greeting and expression of good wishes, we call upon all of you the choicest graces and blessings of the living God.

PAUL VI POPE.

Given at St. Peter's, Rome, on October 29th, 1967, the feast of Christ the King, in the fifth year of our pontificate.

Book Reviews

WHERE DO ALL THE NEW BOOKS GO ?

Religion in Practice by Anthony Levi, S.J.; Oxford University Press, 36s; pp. 208. **The Secularization of Christianity** by E. L. Mascall; Darton, Longman and Todd, 9s 6d; pp. 286.

I AM in no way competent to review either of these books. It would be impertinent for me even to attempt to do so. What I can do is to state how they strike me, how useful I found them as one of a generation of priests who spend as much as they can of what spare time they have trying to acquaint themselves with the ramifications of the new theology.

Dr. Mascall's penetrating analysis of two contemporary popular Protestant theologians left me with the feeling that I had heard all this before. Following as best I could the proceedings of the second Vatican Council, reading the Council documents and thrilling to the message they contained, I regretted so much that I had heard so little of their contents twenty-seven years ago when I tried to study theology. Then, along comes the Bishop of Woolwich with a popular paperback, *Honest to God*, and one is thrust back again into the dreary world of biblical criticism. Away we go — backwards! — into the second half of the nineteenth century, tearing the heart out of the Christian message in order to accommodate it to the contemporary world. What surprises me, really, about Robinson and van Buren is not merely that they should take the liberties they do with the Gospels and the centuries of scholarship which support their message. This, in all conscience is bad enough but what amazes me even more is that they should think it necessary to do this; to empty Christianity of its content in order, as they suppose, to present it the more easily to modern secular man. This is what I find so astonishing. Quite apart from the fact that this process has been tried now for years by our Protestant friends and found totally wanting, what reason have we for thinking that what modern man wants is not the truth, but a watered-down version of it suited to his present taste? From the little experience I have, I would say that the exact reverse is the case; that what modern man wants is the truth or, if he doesn't want it, he will at least respect it. What he does not want and what he certainly

will not respect is a version of the truth watered down to suit his supposed secular taste. It is precisely this practice that has emptied Anglican churches in the past. I am astounded that a man of Dr. Robinson's supposed intelligence should cling to it at this present time in the hope no doubt of filling them in the future. He is doomed — I can assure him — to disappointment.

And I wonder whom the Bishop of Woolwich has in mind when he thinks of modern secular man. Not the pop kids, surely, or the power people? The latter are all for love these days, with drugs thrown in as short cuts to an ersatz paradise. And the latest report on the Beatles is that they have fallen for an Indian guru who is teaching them "meditation" as a means to peace of soul. I cannot see Dr. Robinson in the role of spiritual father to such as these. *Honest to God* will never be their bible. Whom, then, does the Bishop wish to convert? I suspect his mind is on the don-types, the humanists and the TV channeleers; red-brick's clutch of debunkers, who chatter around and tend to think that their influence is so much larger than it really is. For such as these, Robinson will provide something to work on. Beyond this, very little. And for such as these, Dr. Mascall's magnificently patient and profound scholarship will provide abundant answer — if they have the fairness to read him, which I very much doubt.

I believe the great difficulty about Christianity in England today is not that it is unpalatable for the ordinary Englishman, nor that he doesn't want it, but that the means of communicating it adequately to him have not yet been found. Father Anthony Levi's book is a brave attempt in the right direction and yet, at the end of it one asks, Who is going to read it? For whom, precisely, is it intended? The questions are relevant. The book is tough going and the style of the author at times very obscure. It will prove very valuable as background reading for university chaplains, say, and those engaged in teaching religion in senior classes of Catholic schools; but I can think of no layman — outside the tiny circle of those professionally interested in theology — who would pick it up or, having done so, prove able to get on with it. The first chapter would kill most attempts stone dead. This is not meant really as criticism; but simply in illustration of the basic difficulty underlying so many able attempts — and such I would rate this — at the popular presentation of the Faith. I found Father Levi's book extremely helpful. I would certainly recommend it to priests of

my generation — drop-outs for the most part in the contemporary theological race — but I would not recommend it to puzzled undergraduates. I would certainly recommend it, however, to those who have to deal with puzzled undergraduates; but I would add that it would need several readings and a careful going over of many passages, with a good deal of underscoring and note-taking, if it is to be used effectively. But is this what the author intended? I do not know. If he intended anything less — if he wrote for a lower intellectual level — then he is, in my opinion, right off beam; out of touch with the contemporary popular mind.

Exactly the same might be said of many new books in explanation of the new theology, scholarly works turned out in considerable numbers. I keep asking myself who reads them and who is expected to read them. None of my lay friends do; which may, of course, say very little for my lay friends. It could be that they are the exception that proves the rule. I doubt it, but I stand open very willingly to correction on this point. Where do all the new books go? I wish I knew the answer to that one. Perhaps Anthony Spencer will help with a survey of Catholic reading habits. I would prove immensely valuable not only for those who write, but for all who are concerned with the spread in England of the Catholic Faith.

Paul Crane, S.J.

Minimum Wage in the U.S.A.

The minimum wage rate in America went up from \$1.40 to \$1.60 an hour on February 1st of this year. At the time of the last increase, in 1966, the National Federation for Independent Business surveyed some 15,000 small employers and found that 11 per cent did drop some employees. However, the United States Labour Department has stated that industry had adjusted to the three previous rises in the minimum wage rate; and it estimated that 4,700,000 employees received increases in 1966. In spite of the arguments against the minimum rate, the Labour Department maintains that while some jobs have been lost the economy in general has been helped. More people are being paid sufficient to maintain health and efficiency. While the minimum wage rate by forcing wages up all along the line tends to increase inflation it is a blessing for many families. (In the city of Washington many children have never seen a salad.)